

Adult Leader



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AND CHURCH WORK

OCTOBER
1938

Vol. XIV

No. 10

Schools In Christian Living FOR LOCAL BAPTIST CHURCHES



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ADULT LEADER

Vol. XIV

OCTOBER, 1938

No. 10

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Editor-in-Chief Sunday School Publications

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Some Writers

IN THIS NUMBER

SCHOOLS IN CHRISTIAN LIVING," a new and promising adventure in Christian education, the major theme this month, will enlist the attention of leaders who seek more effective means and new fields for widening service. Doctor Snape's article illuminates afresh the spirit of the Ten Commandments, and Doctor Morse shows how other superintendents have solved troublesome problems.

NEXT MONTH

A DEVOUT, workable Christmas pageant, "The Guiding Star," written by Mrs. M. Louise Hastings, of Dorchester, Mass., will solve the Christmas entertainment problem for many schools; Doctor Snape will contribute an exposition of "The Seventh Commandment," and Dr. John W. Elliott, Secretary Christian Education Department, The American Baptist Publication Society, will discuss "What Has the Depression Done to the Sunday School?"

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Editorial

"Life" Without the "Living"

"SCHOOLS IN CHRISTIAN LIVING," "Learning for Life"—the word and thought of life. But what life? There came into my hands a volume of sermons that were preached in a Dutch Reformed church in Rensselaer County, New York, in the 1840's. They were mediocre, unimportant as sermons, but they interested me because a grandfather of mine was of that religious denomination, in the neighboring county of Schenectady, in the same period, and here I could see what sort of preaching he listened to. "Life" was, one might say, the keynote of most of these sermons; but it was not the "life" that the proponents of the Learning for Life program and the Schools in Christian Living have in mind; or rather it was "life" without the "living"; it was life beyond the grave, not even of the Christian church this side the grave.

An Incomplete Gospel

IT WOULD BE UNTRUE TO SAY that the practical side of Christianity, and the demand for a high morality, and what we now call social service, have been left out of the church's program in the past; they must ever have been in the thought and intention of multitudes of good Christians; but they were largely neglected—at certain periods; say, all through the earlier decades of American Christianity. Cotton Mather and Jonathan Edwards and our Rensselaer County preacher simply didn't read their New Testaments that way—though Francis of Assisi and Bernard of Clairvaux and Elizabeth of Hungary and Thuringia had!

A Changing Generation

WE ARE NOT YET OUT OF A GENERATION that has witnessed a striking change in men's understanding of what the gospel of Christ is and how it is to be preached and lived. Phillips Brooks is still pretty much alive. In my student days it was his sermons above all others that we theologs read and studied. No one indeed can charge him with relegating religion to cloudland; he is practical enough; but his beautiful inspiring sermon essays reveal little of what we today think of as social vision.

More Abundant Life

A SIGNIFICANT PHRASE in this change has been "The more abundant life," derived from Jesus' declaration that that was the boon that he came to

bring men. Sabatier said that you cut into religion when you narrow that word life. The church sees now that Christianity is a vastly richer domain since modern Christianity made Jesus' "more abundant life" cover both the Here and the There, apply to living on this lowly earth as well as to existing beyond the stars. It is not long ago that there was endless discussion as to the meaning of the term "kingdom of God"—for which we pray in the Model Prayer. Christ has broadened Christianity and the church's task there now there is a general consensus that that Kingdom includes all life and all of life.

Where the Sunday School Fails

OF LATE THE CHURCH SCHOOL has been constantly and rather severely pummeled for its failure to do the job of religious education effectively. These criticisms have come from within the church, as well as from the outside. Evidence and exhibits have been presented showing that a large number of those who have enjoyed Sunday school training are pitifully ignorant of the Bible which the Sunday school is supposed to teach, and just as pitifully ignorant of religion in general. These detractions, especially when they come from secular educationalists, contrast the church school's inefficiency with the methods and results of public school, college and university.

But Other Schools

WE RELIGIOUS EDUCATIONALISTS have known along that this contrast was overdrawn, that secular education also had its weak spots and often failed to produce results. But now comes the authoritative report that devastates, debunks, the vaunted education that our young people are receiving in high school and college. It is a result of ten years of study, as limited to Pennsylvania, as a representative state of the United States. One of the findings tells that fifty brilliant freshmen two-thirds knew less at the end of the junior year than when they entered college (and, "their insights and understanding had been blunted"). A particularly distressing item of the report affirms that the young people who are planning to become teachers stand lower in scholarship and intelligence than those who will enter the other callings. The church school cannot condone its shortcomings by pointing to other educational systems, but it is comforting to know that the problem is not ours alone.

Echoes from the Field

From Pastors, Laymen and Denominational Executives Come Scores of Commendations

CHRIST-CENTERED AND COMPLETE

I am enthusiastic about the program *Schools in Christian Living for Local Baptist Churches*. For years I have prayed for just such a plan. It is Christ-centered and complete, and adjustable to every type of church. It recognizes the relationship between evangelism and Christian education. Schools in Christian Living are designed for the spiritual growth and development of every individual committed to Jesus Christ and his way of life. It is a plan with a purpose. If properly used by wide-awake pastors and church leaders, it will produce better Christians and make effective their spiritual experience in every relationship.—ROY. E. WILLIAMSON, *Executive Secretary, New York Baptist Convention*.

AN EFFECTIVE SOLUTION

The greatest problem facing twentieth-century Christianity is the proper commitment of individual Christians in the organized activities of the local church, the great missionary enterprises of the denomination and the essential conduct and experience of a truly redeemed life. This problem cannot find a more effective solution than that offered by the *Schools in Christian Living for Local Baptist Churches*, as promoted by your departments.—H. E. DANA, *President, Kansas City Baptist Theological Seminary*.

NEVER TOO OLD TO LEARN

One is never too old to learn; therefore, all adults in Baptist churches should share in the "Schools in Christian Living," and thus secure insights into complicated social issues, and further obtain courage to live as Jesus Christ would live in our day and generation. JOHN W. ELLIOTT, *Secretary, Department of Christian Education, The American Baptist Publication Society*.

LIMITLESS POSSIBILITIES

You will be interested to know that, in our recommendation of our Board of Education, our church is making the *Schools in Christian Living* the basis of our whole church program for the coming year. There are almost limitless possibilities in these schools, for building Christian character, deepening the consciousness of God, awakening the individual to the practical nature of the Christian life, and uniting the church in aggressive and vital Christian ministry.—E. LEROY DAKIN, *Pastor, First Baptist Church, Milwaukee, Wisconsin*.

Our Northern Baptist President Endorses Plan

The attractive booklet, *Schools in Christian Living for Local Baptist Churches*, has been read and studied by me with the greatest interest. I most heartily endorse *Schools in Christian Living* for our churches, and the purpose and program which this plan embodies.

In these days, nothing is more vital to our churches than a studied emphasis upon the reality of the Christian life in all departments of life. The world at large is not much interested in theology; the most potent evidence of the verity of the Christian faith is in the demonstration of Christian living in the home, the office, the community, by those who are Christ's professed followers.

In the early church it was the power of Christian living that gave Christianity recognition and influential position in the world; and so today, in these changing times, the influence of the church will be made effective more surely and more powerfully through Christianity in action, in the living of its membership, than by preaching or anything else in which the church might engage. Accordingly, the emphasis upon Christian living is vital.—A. J. HUDSON, *President of the Northern Baptist Convention*.

EVANGELISM UNITED WITH SOCIAL OBLIGATION

I have carefully studied *Schools in Christian Living for Local Baptist Churches*. I am glad that it unites evangelism with social obligation. This means comprehensive, practical significance for the Christian appeal, and at the same time a deep and abiding foundation for social action. The courses offer a rich assortment for effective Christian culture. Our churches have no better avenue for gaining constructive influence in modern life than in such a widening and deepening of vital Christian relationships. We plan to use at least four of the courses next season. "Looking Forward to Marriage" will be taught in the Sunday evening group of older young people. This will be followed by "Living Together in the Christian Home." In late autumn I plan to turn my prayer-meeting into a study

group on "Conversational Evangelism." —GRADY D. FEAGAN, *Pastor, First Baptist Church, Arlington, Massachusetts*.

VITAL CHRISTIAN RELATIONS

The plans for *Schools in Christian Living for Local Baptist Churches*, which are being promoted by the Department of Evangelism of The American Baptist Home Mission Society and the Social Education Division of The American Baptist Publication Society, appeal to me as well conceived and well executed. The schools themselves offer great promise of usefulness. It is always easier for us to make our religion theoretical than practical and these schools will help to vital Christian relations with the every-day problems and needs of life. I am confident that the churches that use the plans will be doing something to strengthen themselves, and which will be helpful in the lives of the people who participate, making them more useful in their communities and in the world.—G. PITT BEERS, *Executive Secretary, The American Baptist Home Mission Society*.

HIGHLY INTELLIGENT AND WARM- HEARTED

Nowhere else have I been able to find suggestions so helpful as the materials and plans now available for "Schools in Christian Living." I congratulate you on this highly intelligent and warm-hearted combination of personal evangelism and the Christian social ideal. Here is something every church needs, and if used with prayer, concern and enthusiasm, the results will be very great.—ELMER A. FRIDELL, *Professor of Homiletics, Baptist Divinity School*.

APPLIES TRUTH TO CHANGING NEEDS

I have been particularly interested to note the progress which has already been made in meeting the peculiar needs of our time through *Schools in Christian Living for Local Baptist Churches*. While truth is always the same, it is nevertheless infinitely various in its application to the changing needs of life. I am glad that the departments involved have been quick to recognize and diligent in seeking to fill this need. The adult elective lesson courses, under the general head, "Learning for Life," give so much practical guidance in every-day living that I cannot too highly commend their use to the adult classes and groups in our churches.—ERNEST J. MILLINGTON, *President, The American Baptist Publication Society*.

PRACTICAL, SOCIAL, EVANGELISTIC

The program of *Schools in Christian Living for Local Baptist Churches* seems to be one of the most effective projections of interest-building, practical social and evangelistic emphasis that we have found. We eagerly anticipate such schools next autumn, winter and spring. They will bring a well-rounded, informed and sensitized Christian approach to important areas of present-day life.—RAYMOND L. BAILEY, *Pastor, First Baptist Church, Sacramento, California.*

EMPHASIS UPON REAL PROBLEMS OF OUR DAY

Schools in Christian Living for Local Baptist Churches has just arrived. The title caught my fancy. I have studied the booklet carefully. It is one of the most carefully worked out and constructive programs ever proposed by our denominational leaders. I am especially pleased with the emphasis upon the real problems of our day, and the definite tie-up of evangelism with this social emphasis. Neither can succeed without the other. My faith in the almost unlimited possibilities of this type of program is clearly shown by the fact that our church has given official approval of this program, to be carried out on Sunday evenings throughout the nine most active months of the year.—HAROLD V. JENSEN, *Pastor, First Baptist Church, Seattle, Washington.*



Romaine C. Hassrick

PASTOR PREDICTS WIDE RESPONSE

The new plan for *Schools in Christian Living* should find an immediate response throughout our denomination. Intensive study of subjects of interest to various groups of adults will be decidedly beneficial. An especially valuable feature should be classes in which a study of the Old and New Testaments throws light upon modern life and conditions. In our church program for the coming year we are making definite plans for one of these schools.—HILLYER H. STRATON, *Pastor, First Baptist Church, Muncie, Indiana.*

ANSWER TO A LONG-FELT NEED

The appearance of the program for the *Schools in Christian Living for Local Baptist Churches* comes as a most acceptable answer to a need long felt. An integrated program for the whole Christian personality, both in its individual and in its social needs and responsibilities, is something required by the gospel, urgently needed by our times, and acceptable in conception to the great body of our Baptist people.—CHARLES L. SEASHOLES, *Pastor, First Baptist Church, Dayton, Ohio.*

BETTER-INFORMED BAPTISTS

Last year we conducted a "School of Christian Living" as an experiment with our young people on Sunday evening. This year we are planning our school for Wednesday evening, to enlist more of our adult group. We shall make it a school for the entire church. It is the finest idea in Christian education that has of late come to us. We might as well recognize that we shall never have "better Baptist churches" until we have better Baptists. The first step is to have better informed Baptists. The "School in Christian Living" is the best answer to that problem we have found.—CHARLES F. BANNING, *Pastor, First Baptist Church, Columbus, Ohio.*

MEETING PRESENT CRISIS

Facing the urgent necessity of a spiritual revival, in the present religious social crisis, no church can afford to overlook the possibilities in the Learning for Life Program, and group work with adults as provided through *Schools in Christian Living for Local Baptist Churches*.—OSCAR P. CAMPBELL, *Director of Christian Education, for Connecticut.*

WILL EXTEND HORIZONS

In the Christian enterprise knowledge and understanding broaden interest, enlarge the spiritual horizon, and in support of the church program. "Schools of Christian Living" program is exceptionally vital and forward-looking. The plan is invigorating and should prove to be a worth-while stimulus to the work and progress of the local Baptist church.—ROMAIN C. HASSRICK, *President, National Council of North Baptist Men.*

WHAT OUR CHURCHES NEED

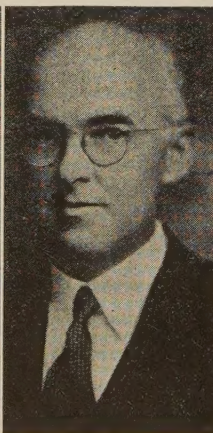
I am very much impressed by the material that has been distributed concerning *Schools in Christian Living for Local Baptist Churches*. It looks to me like an outline of a very helpful inspiring study. I believe this is what our Baptist churches need, and I hope that all of them will take hold of it.

(Other letters on page 296)

Ernest J. Millington



Left to right: Charles F. Banning, D.D., Elmer A. Fridell, D.D., G. Pitt Beers, D.D., Oscar P. Campbell, Rev. Grady D. Feagan, Roy E. Williamson, D.D.



Counterparts of the Gospel

EVANGELISM AT GRIPS WITH LIFE

By Walter E. Woodbury

Secretary of Evangelism, The American Baptist Home Mission Society

WHEN evangelism comes to grips with life it must be like the evangelism of Jesus. Jesus did not depend upon crowd psychology to push the individual into an unintelligent decision to follow him. He preached to crowds, he sought crowds, but an outstanding quality of his ministry was the prodigality with which he spent his energy in ministering to individuals, whatever their need. Physical needs, disabilities, or handicaps moved him with divine compassion as easily as the sins of men. More than once he turned his back on crowds in order to minister effectively to single individuals. And Jesus did not allow his ministry to the crying needs of the physical life to crowd out his ministry to the spirit. He seemed to John the Baptist to be wasting too much time just ministering to individuals. He would seem to many a modern Christian to have wasted too much time and energy in prayer and fasting. But evangelism at grips with real life must be all that Jesus did. Transfiguring prayer will steal hours that commonly must be given to sleep. Again, the joy of mystic communion must be cut short to minister to some sufferer in the valley of life. And again, the spiritual needs of some thirsty, sinned life may steal a lunch hour, but provide meat that the world knows not. The way of slothful human nature is to dodge this self-sacrificing kind of evangelism. Some turn in one direction and seek to minister only to the souls of men, as if they were spirits unencumbered by flesh, untouched by the stress of life in this world. Some go in the other direction, and are consumed by their efforts to meet physical needs—and have no time for the hidden things of the spirit. But those in whom the spirit of the Living Christ dwells must find

(Concluded on page 296)

From *Adults in Action*, a thirty-two page guide for adult work in the local church.

SOCIAL PASSION THAT GRIPS THE SOUL

By Ulyss S. Mitchell

Director, Social and Adult Education Divisions, The American Baptist Publication Society

THE Christian social emphasis is inseparable from its counterpart—personal allegiance to Jesus Christ as Lord and Saviour. These two taken as one interpret the gospel as adequate for the whole of life and fulfil the new commandment, "Thou shalt, (1) love the Lord thy God with all thy heart—soul—mind—strength, and (2), thy neighbor as thyself."

It is the purpose of our Social Education Division, through the total program of the church and especially "Schools in Christian Living," to encourage persons to assume their place of active Christian responsibility and leadership in human affairs, not only as an emergency measure to meet a crisis, but as the imperative of our Christian message and program.

The Christian cannot keep silent in the face of prevalent injustices and inequalities. The very sight of exploitation and suffering should burn our souls into Christian action.

Where the human need is,

there the redemptive gospel of Jesus Christ must find expression through his twentieth-century followers. Unless this concern is motivated by the love, sympathy, understanding and compassion of our Lord, it falls short of fulfilling the need. Our prayers for the coming of his Kingdom will have reality only as we join hands to create a world where no deserving person shall hunger, where human life shall no longer be sacrificed before the God of War, and where goodwill and honor shall reign.

This passion for social righteousness is not new. It has stirred God's people since the days of the prophets. God, insisted both Amos and Hosea, is righteous and requires justice. Their souls were aflame for social betterment. They were strong in their denunciation of human oppression and unrighteousness. This is the heritage of the Christian church,

(Concluded on page 296)



The Master Teacher¹

From the Director's Desk

By Ulyss Stanford Mitchell, M.A., Th.D.

Director of Social and Adult Education

PREPARING THE CHURCH FOR ITS WORLD MISSION

WHEN God calls a youth to the gospel ministry he thereby avows confidence in that youth's potentialities, his ability to become a well-equipped and ready servant. Years of training and guided experience must prepare him for his larger ministry. Quality of character, devotion and education will affect materially the extent of his ultimate success.

Our Northern Baptist Convention theme at Milwaukee was, "I Send My Church," based upon John 20:21, "As the Father hath sent me, so send I you." God is calling his churches today to Christian service. By that fact he expresses confidence in the church and its possibilities—its ability to condition and equip the body of believers for their mission.

The church as a corporate personality needs to be instructed in the essentials of the faith, to be guided in spiritual growth unto the attaining of character and godly insight, to experience the adequacy of our faith for individual, community and world needs, to study the ways of Jesus in relation to the vital issues of the day, and to be trained in the basic motivations of the Christian life and its world missionary outreach.

The church, failing to give adequate attention to the preparation

of its membership, cannot hope to attain maximum spiritual efficiency. As if the young man would regard the call to service sufficient unto itself without further training, many churches have responded to the call of the Great Commission in all sincerity only to find their ranks dissipated, ill-trained and unprepared to carry out their commission with dispatch. They may be prodded to give their "two dollars and five cents" for home and foreign missions, but they will be left without adequate conception of the bigness of the task and with little awareness of their personal relationship to a world Christianity.

It is at this point we believe Schools in Christian Living for Local Baptist Churches can make a large contribution to our world missionary enterprise. A careful study of the booklet by this name will indicate ways a church can incorporate this teaching and service program into the life of the congregation, thereby strengthening the church as the base of missionary operation and the source of leadership and supplies.

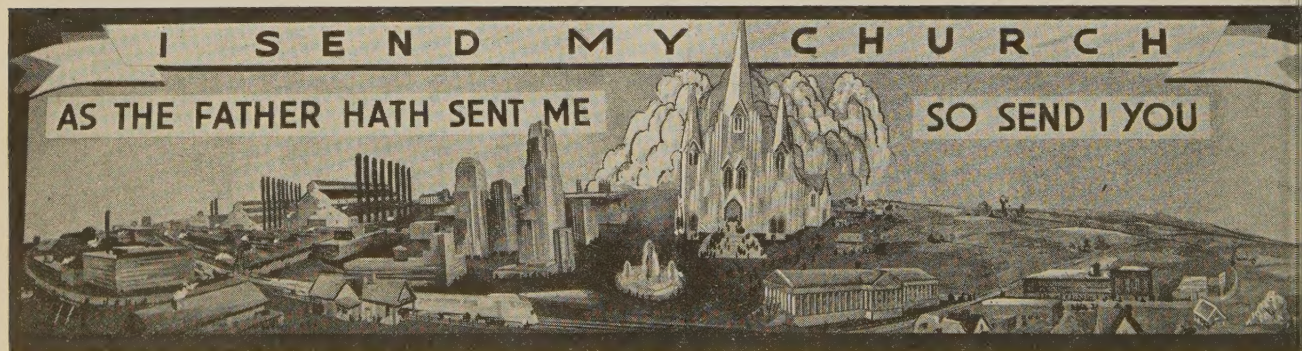
How can the church revitalize, revision, and enlist twentieth-century disciples in the task of building better persons, homes, churches, communities, nations and world? Certainly not alone by answering

the call. Indeed, the call is exceedingly indistinct to many simply because they do not know the tenacious areas into which God calls us, and they cannot know unless they are taught. Furthermore, only through personal contact and experience with issues near at hand can they visualize fully the vast expanse of paganism and exploitation in our "civilized" world. Schools in Christian Living challenge our Baptist constituency to new life and conduct. Persons must be motivated, taught and to work. Sin-sick social soil must be plowed and conditioned so that the roots of gospel truth can take hold. The response to Christian evangelism has been constantly declining since we entered the World War. Northern Baptists last year realized only 3.2 percent increase, less than half that of normal times. Why? A study of the graph on page twenty-four of the booklet *Schools in Christian Living*, will indicate some factors that have dramatically retarded Christian progress.

THE WORLD HAS NEED FOR THE CHRISTIAN IDEAL

Today the world needs the living power of God in human life. Strikes, riots, war and preparation for war, lynchings, banditry and kidnappings! Crime, poverty, and despair! Envy, hatred, malice, doubt, agnosticism and atheism.

(Concluded on page 300)



Center of Christian Education Exhibit, Northern Baptist Convention, Milwaukee

Baptists Should Know the Facts

By John W. Thomas

*Associate Secretary of The American Baptist Home Mission Society and
Secretary of the Department of Cities*

NOT for many generations has mankind faced so many perplexing problems as does our age. Wherever we turn, confusion and bewilderment confront us. Such a condition is particularly trying for our day because it comes so closely on the heels of a period when we thought that we had discovered the solution—or at least the direction we must take to find the solution—of the world's problems. A few years ago we were confident that we had gained a knowledge of economics sufficient to enable us to build an economic order that would result in increasing prosperity for all men. Today that order is chaos.

Within the present decade men felt that at long last they had begun to travel the road that leads to the banishment of war. Disarmament conferences and peace pacts were the order of the day. How far off that seems, in these days of increasing armaments and clustering dictators! Some twenty odd years ago the American people, with a passion of laudable idealism, passed the Eighteenth Amendment, outlawing the sale of intoxicating beverages. It was, indeed, "a noble experiment." Unfortunately, however, the American people ended the experiment, with the result that today we have all the evils inherent in the liquor traffic of other days, multiplied by the fact that we live in a mechanized world. State highway posters, warnings of the danger of driving while intoxicated, increasing auto fatalities, the advertisements of dispensers of liquor, remind us that we must find a solution to this age-long problem.

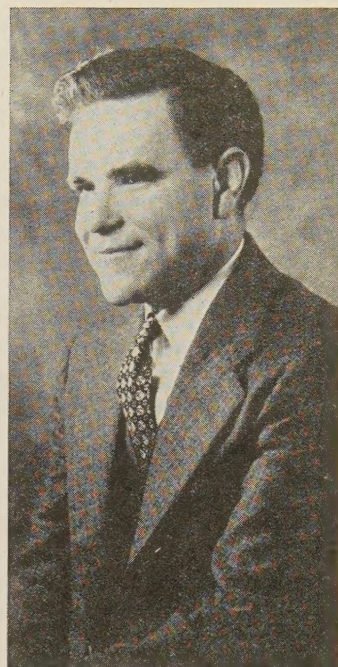
The fact that we are living in a day when serious problems compel solution is reiterated over and over again. Another fact, that trying times are also periods offering opportunity for creative build-

ing, is not so commonly stressed. Yet the latter fact is as true as the former; for men bewildered and confused listen eagerly for the voice of a leader. They do not always discriminate between false and true leadership, but they do seek leadership.

What an opportunity for the Christian church! It has a Leader who can lead men out of the chaos of this present time. It has in its keeping the one power which can cure the basic illness of our sick society. That illness is caused by sin in the hearts of men—sin which has caused us to build a society based on competition rather than cooperation. Impelled by selfish motives, we have sought first the things of this world, hoping that in this way we could in the end find the kingdom of God. The chaos of our day bears testimony that we cannot break the laws of God with impunity. The hope of the world is in repentance. We need above all else to heed the prophetic injunction, "Cease to do evil; learn to do good." It is the responsibility and opportunity of the church to lead our world back to Christ.

But before the church can do this, Christian people must know the facts concerning the difficulties that confront us. The words of the prophet, "If the trumpet sound an uncertain note, who will follow?" are particularly applicable to us. How can we as trumpets of God sound a certain note, if we do not know whereof we speak? It is incumbent upon us to know.

We must know, first of all, the facts concerning our Christian gospel. Far too often Christians speak vaguely of the principle of Jesus. Our day demands of us, if it is to accept Christ as leader, specific statements as to what we mean by his leadership. If we cannot tell from our own experience



what that leadership means in our own lives, and if we cannot go beyond that and point out a reason for the faith that is in us, our day will pay scant heed to our message. The Christian religion can be supported by reason and intelligence. It is our responsibility and opportunity so to know the facts concerning it that we shall be able to present the gospel of Christ with clarity and forcefulness.

Wherever men gather today they are sure to come to a discussion of the economic problem. Nor is that strange, with some eleven million of them unemployed. The fact of unemployment becomes a personal problem when a young son or daughter, having finished a period of academic training, seeks, but unsuccessfully, for employment.

Many solutions are being offered. The one most often advanced is class solidarity, leading to conflict. The working group, we are told, will receive its just dues only as it unites, and compels the capitalist class to surrender its privileges. This, of course, leads to a union of those who "have," and the result is inevitable conflict. Is there no other solution? The Christian believes there is. He feels that the answer lies not in creating more tension, but in relieving the tension

now existing, through the development of a better understanding which will lead to greater cooperation. But the Christian way will not be accepted unless it is courageously proclaimed by men and women who are cognizant of the facts. As Christians we are negligent in our duty if we do not know the facts concerning the economic problems of our day.

No Christian can look upon the present breakdown of home life with complacency. According to available statistics one marriage out of every seven ends in the divorce court. Divorce means suffering, disappointment and disillusionment to both husband and wife. Worse still, it means loss of security to little children, which in turn means a serious handicap that must be overcome before they can develop into wholesome persons. What are the factors contributing to our present high divorce rate? Christian people must know what is wrong before they can begin to correct these conditions. So with the problems arising in connection with race, recreation, housing, alcohol. We must know the facts.

The Gospel writer says of Jesus, as he viewed the waiting people, "He was moved with compassion for them, for they were as sheep not having a shepherd." He could be a shepherd to them, because he knew the facts concerning their lives; and he knew a power sufficient to satisfy their needs. That same power is available to our bewildered generation. It is our task to know our generation so well that we can intelligently speak to it of the healing power of Christ.

Nor can we avoid our responsibility by saying that we have no opportunity to know, for the De-

partment of Social Education of The American Baptist Publication Society, in cooperation with the Department of Evangelism of The American Baptist Home Mission Society, is providing materials and courses that will acquaint us with the needs of our day and the spiritual resources by which they can be met. It is the duty of every church to have a School in Christian Living. It is the opportunity of every Christian to become an intelligent Christian through attendance and study.

ECHOES FROM THE FIELD

(Concluded from page 292)

with enthusiasm.—FRANK B. FAGERBURG, Pastor, First Baptist Church, Los Angeles, California.

WILL DEEPEN SPIRITUAL LIFE

It has been my privilege to read through and study *Schools in Christian Living*. I am greatly pleased with the content of the booklet. I believe this program is the finest I have seen for the deepening of the spiritual work of the church, together with the extending of that spiritual life into a community. I would like to offer my word of thanks, as a pastor, for this program.—E. A. ELWELL, Pastor, Broadway Baptist Church, Paterson, New Jersey.

EVANGELISM AT GRIPS WITH LIFE

(Concluded from page 293)

time for both. "Schools in Christian Living" seek to follow Christ in the breadth, balance and realism with which they would train our people to a combination of vital evangelism and social concern, like that which made Christ our Saviour such a transforming power in the lives to which he ministered while on earth in the flesh.

SOCIAL PASSION THAT GRIPS THE SOUL

(Concluded from page 293)

whose Founder—in the direct line of the prophets—chose to suffer an untimely and humiliating death rather than yield to non-Christian standards. A social passion that grips the soul will go far in revitalizing our churches and opening the way for a more effective message and program.

LEAFLETS YOU NEED

LIVING ISSUES LEAFLETS

Human Relations

Social Fruits of the Gospel.

The Liquor Problem

Sophisticate.

Who Has the Right to Drink?

Liquor—Social Menace.

America's Liquor Bill, 1937.

Alcohol—Food? Drug? Poison?

Gambling

The Gambling Mania.

Peace and War

Can We Abolish War?

Our Martial Mythology.

The price is 2 cents each, 50 cents a hundred. They may be ordered from any Baptist Book Store.

Lesson Topics for November

- Nov. 6. HONORING OUR PARENTS
Exod. 20:12; Luke 2:46-52; John 19:26, 27; Eph. 6:1-4.
- Nov. 13. THE SACREDNESS OF HUMAN LIFE. Exod. 20:13; Matt. 5:21-26, 38-42.
- Nov. 20. THE SACREDNESS OF THE HOME. Exod. 20:14; Matt. 5:27-30; Mark 10:2-16; Eph. 5:22-33.
- Nov. 27. HONESTY IN ALL THINGS
Exod. 20:15; Matt. 19:16-22; Luke 19:1-10, 45-46; 20:9-16.



... POVERTY ...



INDUSTRIAL CONFLICT



... WAR ...



RECKLESS DRIVING

The world has need for the Christian Ideal

A Pastor Welcomes Schools in Christian Living

By Edwin T. Dahlberg

Pastor of the First Baptist Church, St. Paul, Minnesota

HOW can we know God? How can we be Christians? How can we realize a Christian world? How can we meet sorrow, loss and pain victoriously? How can the nostalgias of our spirits be satisfied?" These are some of the challenging questions Gaius Glenn Atkins hammers home in his stimulating book, *Preaching and the Mind of Today*. He clinches the above paragraph with, "The preacher's forgotten word is 'How'."

Who would not be grateful for Learning for Life program designed to answer the "How" of Christian living, and to help any church, large or small, to sharpen its present program without setting up a complicated array of new machinery? This is exactly the purpose of the new plan now available through the combined efforts of the Department of Evangelism of The American Baptist Home Mission Society and the Social Education Division of The American Baptist Publication Society.

It is entitled *Schools in Christian Living*. Aimed at the revitalizing of Christian experience, the strengthening of the foundations of the Christian faith and the helping of churches and communities to become vividly conscious of facts and situations which call for social action, this new study outline for local Baptist churches of the Northern Baptist Convention promises to become one of the most effective means yet devised toward the achieving of deep Christian convictions relevant to the issues of present day living.¹

One look at the cover page of the pamphlet, *Schools in Christian Living*, will indicate the scope of the contents. It is reproduced on the cover of this issue of ADULT

LEADER. Encircled by pictures of a majestic church, the Capitol building at Washington, a threshing scene on the farm, a beautiful home, a business office, a group of young people on a picnic, a carpenter with his tool-box on his way to work and a prophet crying out the message of world peace, we see in the center the radiant figure of Christ, the Lord of all.

The curriculum presents a three-year program (1938-1941) covering all the great areas of life: the Bible, Christian Faith and Experience, Christian Family Life, the Church, Social Relations. The elective courses are so many and so varied that it is not possible to review them here; suffice to say, they are so fascinating and so comprehensive that even the most indifferent church member—"out on the fringes"—will find something to arouse his attention. They range all the way from "Vital Christian Experience" and "Conversational Evangelism" to "Looking Forward to Marriage" and "Christianity in Economics and Industry."

"Schools in Christian Living" can be held in conjunction with the midweek service, church night suppers, the Sunday church school, the vacation church school, the Sunday evening services, schools of missions, or schools of leadership education. So explicit, and yet so elastic and voluntary are the suggestions as to leadership, projects, and administration provided by the two denominational societies that it would seem possible for almost any church to succeed with the plan, in almost any local situation.

It is heartening to find our Departments of Evangelism and Social Education, under the leadership respectively of Doctors Woodbury and Mitchell, working hand in hand in this plan. Some of us have been praying for the day when evangelistic concern would

be put into social education, and social content into evangelism. The Schools in Christian Living do exactly this. No longer need we carry on our evangelism in a vacuum, or our social education in a refrigerator. To quote a paragraph from the little leaflet entitled, *Why a School in Christian Living*:

"The School in Christian Living aims definitely, (a) to interpret the adequacy of our faith for individual, community, and world needs; (b) to study the way of Jesus in relation to the issues of our day; and (c), to help church members to achieve a Christian character that will assist them in meeting and solving the problems of every-day life in the most Christian way."

It has been apparent for some time that the Protestant churches have not kept up either with Catholicism or with secularism in giving their members a consistent world view. We have been given too much to "inspirational talks," and not enough to strongly buttressed teaching. We had better get busy! The apostle Paul did some of his best work at Ephesus, where he turned the town upside down, and where thousands of books on magic and sorcery were burned in the public square. Why? Because for two years he conducted a School of Christian Living in the lecture-rooms of Tyrannus. Teaching five class hours daily—according to tradition, from 11.00 a. m. to 4.00 p. m.—he built into the lives of the Ephesians such a thoroughly Christian conviction that they revolutionized the life of the community. Unless I miss my guess, we Baptists in America can do it again. Why should good people any longer grope their way through a maze of neon signs into the outer darkness? We have in our possession, through Christ, the "How" of successful and victorious living.

¹The four pamphlets, *Why a School in Christian Living*, *Schools in Christian Living*, *Adult Elective Courses*, and *A Vacation Church School Program for Young Adults and Adults*, will be sent for 10 cents (to cover expense of mailing) by the Publication Society Room 707), 1701-1703 Chestnut Street, Philadelphia, Pa.

The One True God

(Applicable to the Uniform Lesson for October 2)

By John Snape, D.D., Los Angeles, California

WE are in a plain two miles long and half a mile wide, four thousand feet above the Mediterranean. Two thousand two hundred feet above this plain is a massive mountain peak. It is Sinai,

"Where all around on mountain,
sea and sky,
God's chariot wheels have left
distinctive trace."

Solemn and significant are the preparations for the proclamation of the law. Moses' meditation, Jehovah's condescension, the people's purification, the thunder, lightning and thick cloud, Sinai's smoke, the terrified nation—all this was preparatory to the solemn enunciation of the law.

"The Ten Words," written by the finger of God on two stone tablets, were broken in anger by Moses—and renewed in patience by Jehovah. With reverent hands let us lift these tablets, and taking our place with the two million people gathered at the base of the mountain, listen with awed solemnity to the proclamation of God's elemental code.

Where are those stone tablets now? We do not know. After the tabernacle was built they were deposited in the Ark of the Covenant, where they remained during all the wilderness wandering. Finally they were enshrined in Solomon's temple. Here they remained for centuries, or until in 598 B. C., Nebuchadnezzar pillaged the Temple and carried them away as stolen relics to Babylon. Who can tell if amid the ruins of Babylonia, where explorations never cease, the identical tablets may not yet be found?

But if they were found, would these Ten Words be binding on Christians today? In letter, no; in their spirit, yes. For the giving of those Commandments was an admission of their need. If the

Ten Commandments are out of date, law is out of date, sin is out of date, human nature is out of date—and God is out of date. To take one's stand with the anti-nomians and say, "I am not under law, but under grace," is but a weak excuse for a reckless individualism which does as it pleases because it may.

The Ten Commandments, considered as a whole, present, as Joseph Parker showed, "A right view of God, a right view of labor, a right view of physiology, a right view of society." They are, as George Dana Boardman says, "The axiom of morals, the summary of ethics, the itinerary of mankind, the framework of society, the vertebral column of humanity."

While the Ten Commandments are prohibitive in letter, they are affirmative in spirit. Eight of them begin with an interdiction; two with an express requirement; but, in fact, all of them, while setting forth prohibitions, may be considered as the publication of privileges. The first commandment, while declaring, "Thou shalt have no other gods before me," publishes the privilege of having God. The second, prohibiting the worship of images, publishes the privilege of worshiping the express image of the Divine Person. The third, prohibiting profanity, publishes the privilege of worshiping God sincerely. The fourth, prohibiting unnecessary work on the Sabbath, publishes the privilege of working six days a week. The fifth, containing no prohibition, nevertheless publishes the privilege of respecting all rightful authority. The sixth, prohibiting murder, publishes the privilege of being gentle. The seventh, prohibiting adultery, publishes the privilege of purity. The eighth, prohibiting dishonesty, publishes the privilege of honesty. The ninth, prohibiting

false witness, publishes the privilege of doing good to one's neighbor. The tenth, prohibiting unworthy desire, publishes the privilege of not coveting your neighbor's good.

Joseph Scott, the "storming orator of Los Angeles, recently spoke, in an address, a needed word about the education of our children: "The children of today need a religious education more than they need a secular education; a religious education that will do five things for them: Teach them what a conscience is; to believe in God; to know the truth; that there is a life everlasting; and to respect the Ten Commandments.

Mr. Scott was exactly right. And that only confirms me in the conviction that the needed preaching of today is the preaching that puts iron into theology, strength into doctrine, and the fear of God into men's hearts. Such preaching one rarely hears.

There is no people on the face of the globe that does not worship. Every nation or tribe has its object of worship. We think of the Greek Spirit of the North American Indian; the Zeus of the Greeks; Jupiter of the Romans; of Allah of Osiris, of Baal; of Jehovah of the Jew, and God, the Father of the Christian.

Every man, too, has some kind of a god of his own—"the magnified man" of the Mormon, the "Spirit within man" of the Hindu, the "Impersonal Force" of the Theosophist, the "All and all" of the Christian Scientist; and again, the God and Father of the Christian. Even Voltaire prayed—in an Alpine thunder storm.

There is a double prohibition in the second commandment—a prohibition of high nature worship "of anything in heaven above" and a prohibition of low nature

ship—"anything in the earth death."

Consider the gradations in the gradation of idolatrous worship. n who would not retain God in ir thoughts, made an image of incorruptible God like unto rruptible man; then of birds; n of beasts; then of creeping gs. This has been the evolu- a of idolatry. The Greeks wor- ped a man, Apollo; the Romans bird, the eagle; the Egyptians animal, the sacred bull; the yrians a creeping thing, the red serpent.

The law of heredity has a dis- raging and an encouraging side, the law itself is inescapable. ere are hereditary diseases and editary vices. The best time to in training your boy is forty

years before he is born. Heredity is not fatality. The iniquity of the fathers is visited upon the children unto the third and fourth genera- tion, but mercy is extended unto thousands of generations of them that love God. The hope of social recovery lies not so much in moral agitation, or in pulpit declamation, but in good mothers and fathers.

The name of God is the char- acter of God. It stands as a com- pendium of our conception of God—a human epitome of deity. Name signifies God's reputation. "What's in a name?" About everything. Our names are not mere vocables; they give to us our standing and reputation. History is names—Herodotus, Hume, Greene; music is names—Handel, Wagner, Men- delssohn; poetry is names—Shake-

speare, Tennyson, Browning; in- vention is names—Morse, Marconi, Edison; philanthropy is names—Franklin, Peabody, Rockefeller; business is names—Wanamaker, Stewart, Ford; war is names—Napoleon, Washington, Foch; religion is names—Wesley, Luther, Spurgeon.

"What is your name"? asked a judge of a trembling woman who stood before him. "Hush," said she, "call me Magdalene. It is enough that I have sinned. I would not besmirch the good name of godly parents."

Guard your own name; it is your reputation, and reputation is the protecting shell of the kernel of character. And as you guard your name, guard also God's—and take it not in vain.

More Time for Adult Christian Education

By J. Burt Bouwman

Pastor of the College Baptist Church, Hillsdale, and Michigan State Chairman of Adult Christian Education Committee

THE Christian adult stands at the door of his church and looks out upon a world threatened by paganism. He comes from a place where he has lifted his voice with others in a prayer to Father, and as he exits through the door he enters a world where mankind is engaged in a life and death struggle: nation struggling against nation, one race walking roughshod over the rights of another; one class striving desperately to hold economic privileges while another organizes to wrest economic control for itself.

Let us suppose that this Christian goes back to take a seat in the study house of worship to think it over. One of the first questions he faces is, What is the church doing about a strife-torn world? He may remember that he is but one of fifty million Christians in America who profess faith in the word of Jesus and who have an inescapable responsibility toward the world. He will see that many of them are overwhelmed

with despair, that others are complacent in this "the best nation in the world," that still others are bewildered and afraid—and that these men and women seem to lack the power to make Christianity really effective.

He may find, however, a small minority who are concerned, who are intelligent, and who believe that the church has both a message and a program for a disintegrating community—and a world engaged in war. Let us assume that he decides to join the minority group, and that he attempts to discover a more effective way of having the church challenge the conscience of the nations. He will forthwith discover that outside the church the average adult is subject to an almost continuous program of education carried on for commercial or partisan political interests. He recalls that he usually begins his day listening to a radio program that advertises intoxicating liquor and that when he picked up the morning paper he discovered news

articles and editorials designed to prejudice the mind of the voter against a rival political party. On his way to work he saw an endless array of signs advertising beer and whiskey, or attempting to teach adults that unless they own an infinite number of things they are woefully behind the times. When he arrived at his office he was thrown at once into a strenuous competitive game, where all his business acumen was needed, and where fighting instinct was aroused to make a place in the business world. At noon he met for lunch with one hundred business men and listened to an address on the thesis that business follows the flag, and that therefore the United States must be prepared to fight for her place in the sun. After a few more hours of strenuous effort to hold his place in the world of commerce, he drove his car to the country club for a game of golf. Here, in luxurious surroundings, and on wide, well-kept greens he was led to view his fortunate situa-

tion with deep satisfaction, and to conclude that the system which gave him all that must be maintained at all costs.

Now as he is seated in the empty church in contemplative mood he becomes aware that all unconsciously he has become educated—with his fellows—in a complacent adjustment to an order of Society that is non-Christian and that destroys the liberty and happiness of countless men, women and children. He feels that the church should have a program of education for adults to challenge the philosophy of life in which he has been steeped; but when he evaluates any such program that has been proposed, he becomes aware of its weakness in the face of the daily propaganda to which he and his friends are subjected. Yet he begins to see that the church must meet that philosophy, or our civilization is doomed.

For such Christians as this, we would suggest a vital program of Christian adult education, one in which the major social issues can be faced and a new order for the individual and society be evolved by the one institution which—we believe—can have an answer for the ills of the world. As a primary opportunity for such adult education we would suggest a School in Christian Living. Here a group of thoughtful adults can meet for the intensive study of vital adult problems; here a method presents itself where one does not merely listen, but where ideas are shared and intelligent conclusions reached. Problems can be solved.

Such a school not only gives more time for adult study, but it presents opportunities which the traditional Bible class fails to provide. In a School in Christian Living the major areas of study are selected, leaders are thoroughly prepared to lead a discussion, and facts are gathered. The study groups are small enough so that all can share in the discussion and all will feel responsibility regarding the outcome. It is suggested that in some instances it may be found advisable to promote a community School in Christian Living, so that

a number of churches can participate.

There are other opportunities for additional study for Christian adults. An organized Bible class may revitalize its program by choosing an elective course which comes to grips at once with a typical adult problem. A whole series of electives might be introduced into the adult department, so that adults may choose a course in which they have a particular interest. Sunday evening programs may be introduced where outstanding leaders discuss major problems of our day which the church must face. These may take the form of panel discussions, public conversations, or the forum type of meeting. In a panel discussion three—or five—persons on the platform discuss a question introduced by a chairman, afterward the audience participates. In the public conversation three or more persons talk about a chosen topic as if they were in a home, so that all can hear and later be included in the conversation. In the forum type a speaker may take twenty or thirty minutes to present a topic, and then the audience participates. On the whole, the smaller group offers the best educational procedure.

While the Schools in Christian Living offer perhaps the most intensive form of study, there are other opportunities within the church for the group method. A Fellowship may be formed, of a number of adults who are taking an advanced position in Christian living and to which all are committed. Through further study, devotional practices and close fellowship they maintain a high Christian idealism and sustain and support one another. A group may be brought together in a home to read and discuss a significant book dealing with adult problems. A company of Christian business men may meet for lunch once a week, or once a month, where some aspect of the problems and task of the church is presented. Laymen—or women—may have week-end camps where recreation and fellowship are joined with constructive thinking on adult problems. In short,

any church that is aware of pressing need for additional education can find ample opportunity, materials and leadership for study and action. The Adult Division of the Publication Society will furnish a bibliography for a group that would begin a new course of study.

Every adult is being educated. Shall it be in the standards and ideals of a social order that has already failed—and that may lead us all to destruction? Or shall the church establish a program of adult education in the ideals of the kingdom of Christ—the only order of society that offers any hope. The world needs Christian men and women who have a personal and social program. The church is the basic principles upon which a program may be built. Study materials introducing problems and possible answers have been and are being prepared. We await the formation of groups that will study and take action.

PREPARING THE CHURCH FOR ITS WORLD MISSION

(Concluded from page 294)

Bewilderment, frustration, emotional instability, mental, moral and spiritual breakdown! What do these situations reveal, if that we live in a world that needs supremely the love, forgiveness and healing power of God? As Secretary of State Cordell Hull says

"I personally feel that many phases of human affairs have been on the decline. This deplorable trend challenges the attention of parents, church, schools, newspapers and governments. Our country urgently needs a moral and spiritual awakening. I sometimes wonder whether the trumpet of the ancient prophets will not be necessary to revive and restore moral and spiritual ideals. A permanent governmental structure erected by a free people must be upon solid moral and spiritual foundations. Sound liberal principles, humanitarianism, social justice and social welfare can live and thrive only in a moral and spiritual atmosphere."

A Religious Education Clinic

PART VII

By F. Harvey Morse, Elmhurst, New York City

CASE 21. "For the first time in the lives of a large percentage of church school pupils, liquor has been given the legal cloak of respectability. Just what do you think the school should do to fight the evils brought about by repeal?"

PROBLEM. To outline a program of abstinence education.

SOLUTION. It would seem that any approach to education against liquor must be more sanely scientific and less emotional. Here are some plans being used by local schools:

Publicize the true facts about the failure of repeal. Select a *temperance secretary* to clip such facts to present to the school . . . in occasional department talks, on the bulletin-board, and through school or church papers. Also encourage members to bring clippings.

Collect abstinence autographs. Write to famous athletic coaches, business executives, insurance officials, health officials . . . and ask their opinions of liquor. Secure names from the Y. M. C. A., W. C. T. U. Church Federation, or local denominational leaders. Letters may be used as basis of one or more helpful programs.

Carry on alcohol research. A Bronx class of boys made a very thorough study of this sort covering nearly a year's time. They studied the beneficial industrial uses as well as the deleterious effects when used as a beverage. Their findings were put up in a very comprehensive notebook. Following their study they presented the results of their research in a series of school meetings.

Simple dramatizations are always acceptable. A class of girls studied the problem of refusing alcoholic refreshments at parties. They dramatized very

(*New York City superintendents, through the century-old Superintendents' Union, get practical help on their local problems in a "Clinic" session. Much of that help is equally valuable to leaders in other sections of the country. Here we present another instalment of problems and suggested solutions, reported by Mr. Morse, chairman of the Union's program committee.*)

effectively the method of refusing liquor when offered. Another class held a debate . . . a ragged boy who represented liquor defended it; a clean, neatly dressed boy or girl refuted alcohol's arguments. A mock trial was the medium of another dramatic anti-liquor lesson . . . alcohol being the culprit.

5. Use object-lessons . . . alcohol experiments. For example, drop a worm into a glass of alcohol and another into a glass of water. The youngest pupils will readily get the point.
6. Make scrap-books, e. g., a "Temperance Bible" built around Bible material carrying abstinence lessons.
7. Make alcohol posters picturing repeal's promises and their lack of fulfilment, alcohol's effect on automobile driving, repeal and prosperity, etc.
8. Develop a library of liquor education . . . and see that it is used.
9. Conduct essay or declamation contests for the members of the school.

CASE 22. New superintendent, visiting classes, discovers that some are taking as much as fifteen minutes of the class time to mark records. In one department he found the superintendent calling the roll and marking the records for the

department . . . amidst general department confusion.

PROBLEM. To change records from an interference to a tool for progress.

SOLUTION. It is absolutely inexcusable for any class to spend more than five minutes on record-marking; equally out of place for a department leader to waste time in calling a roll. There are schools which record six points for each pupil . . . attendance, punctuality, offering, lesson preparation, preaching attendance, and Bibles brought . . . and do it within the five-minute limit. Each pupil marks his own record, and a class secretary quickly totals the individual record slips.

One school uses a simple tag plan of self-registration. On a board are tags for each member of a particular department. As a pupil enters the department room, he removes his tag and deposits it in a box. At 9:30 the secretary of the department removes the tags from the box and records all the members represented as "on time." All other tags deposited are recorded as "late." By class time, all records are completed . . . so no time need be taken from the lesson period.

QUESTION. "Our problem is with the reports to the school. When the secretary reads the report there is little attention from the pupils."

ANSWER. Isn't that about the way with the reports at the church business meeting? Don't most of us become restless at the droning of a lot of figures? Why expect more of the pupils in the school? If we must have a report before the department or the school, let's dramatize it so that it will become meaningful to the pupils. A simple line graph or an adjustable "thermometer" will help. If you can further visualize the trends as a

(Concluded on page 319)

International Sunday School Lessons

(Improved Uniform Series)

Fourth Quarter, 1938: The Ten Commandments and the Teachings of Jesus

AIM: To help the student interpret the Ten Commandments in the light of the teachings of Jesus and to apply them in personal and social relationships

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1936, by the International Council of Religious Education and are used by permission.

Lesson 1. October 2

THE ONE TRUE GOD

Exod. 20: 2, 3; Isa. 45: 22; Mark 12: 28-34; 1 Cor. 8: 4-6

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Psalm 67

KEY VERSE: Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—Deut. 6: 5

Exodus 20: 2, 3

2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

Isaiah 45: 22

22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Mark 12: 28-34

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

1 Corinthians 8: 4-6

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

words, "one Lord," "thy neighbor as thyself"—the Good Samaritan parable.

Sunday. Delight in God's Law. 119: 97-104. Two reasons are given in the Psalmist why he loves the law of God: he meditates on it "all the day" and he keeps it.

At the Threshold of the Lessons

The version of the Decalogue given in Exodus is known as the "Classical" as distinguished from the Deuteronomy (Deut. 5: 6-31). They are substantially the same, differing mainly in the details assigned for the observance of the first and fifth commands.

Objection has sometimes been made that the commands are given negatively. But the negative always implies a positive; and the positive principle here is, true life through fellowship: "Thou shalt live on good terms with God and thy fellow men" (Pearce). Notice that when Jesus summarizes the Decalogue he does it in positive conjunctions (Matt. 22: 37-39).

The commands are ten—like so many a sacred, divine numeral. The first in Exodus 21 to 23 are likewise given in sets of ten. Since there were "words" (Exod. 34: 28; Deut. 4: 13) and two tablets it has been assumed that each stone contained five of "words" (Exod. 34: 28; Deut. 4: 13) arranged; their order in our English Bibles is that of Philo, Josephus, Greek church and Calvin.

The joining together in the Decalogue of duties to God and duties to man has been of the highest importance and significance in religion, prepared the way for the general teaching of Jesus—"thy God . . . thy neighbor as thyself."

The Lesson Before Us

I. THE TEN COMMANDMENTS—WEDNESDAY
Exod. 20: 2, 3

When God asks for obedience, reverence, or love, he always justifies

A Bible Message for Every Day

Monday. The First Commandment. Exod. 20: 2, 3. When the hymn "He Leadeth Me" is being sung in church, I sometimes wonder how many Me's are voicing that wonderful confession.

Tuesday. The One True God. 1 Cor. 8: 4-6. "One God"—that is the faith of Israel; "Father"—that is Jesus' faith; "one Lord Jesus Christ"—that is my faith, the faith that saves me.

Wednesday. The Great Commandment. Mark 12: 28-34. Either of those commands that Jesus coupled is heavenly high; united they are great enough to define Christianity.

Thursday. Teaching the Command-

ments. Deut. 6: 1-9. In the country district school that I attended as a small boy, every morning for a whole term we repeated in unison the Ten Commandments. Wasn't that an admirable "opening exercise"?

Friday. Keeping the Commandments. John 15: 12-20. The stone tablets that Moses received have gone lost; but the words have been "kept," through a century of generations. Alas! that they haven't been kept, in another sense, by nations and individuals.

Saturday. The God of All Nations. Rom. 10: 10-13. Today especially, when lines are being drawn—and cut—between races, nations, classes and creeds, we need eternally to stress those two

is demand. So here, the Ten Commandments are prefaced by the reminder of the wonderful deliverance, from Egypt, from bondage.

There would be other and better reasons why they should observe these elemental rules of righteousness, and especially why they should make him the one and only object of their devotion; but here fresh in their memories was the marvelous escape from Pharaoh, the Red Sea crossing, and the kindly leading through a considerable stretch of the unfriendly desert.

"I am the Lord thy God"—that is imposing, commanding, but it is softened by the thought of his loving care. The God of the Old Testament is sometimes referred to as severe and hard and heartless, far removed from Jesus' conception of him as a loving Father. But no such conception of God can be derived from an honest reading of those older Scriptures. Sometimes he needed to be severe, in order to be just and holy, yet from first to last he is the God Jesus found there in those sacred writings. He may command because he loves.

II. THE JEALOUSY OF GOD

The word jealousy does not sound just right to us, as applied to God. We should, however, remember that the Israelites were living in a polytheistic world and age. They were constantly under the temptation to regard their Lord as *one* rather than *the one*.

True love always implies rightful jealousy. If God were not jealous (Deut. 5:9) he could not be the God of John 3:16. The prophets, especially Hosea, picture Israel as God's wife. To him she may not be unfaithful, by dabbling with other religions, running after the gods of the nations. They had recurring spells of apostasy. But the oneness of God—the Lord alone—was the corner-stone of their religion and nationality; hence they would always heed this warning and command; so it stands at the very beginning of their elemental righteousness code. Moffatt has, "no other gods but me"; Meek, beside me."

There is the added fact—pictured by Hosea—that they were his people; chosen, trained (brought up), by him. For all their apostasies and disobedience, till he loved them. Then why shouldn't he be jealous when they were unfaithful?

III. "NO OTHER." Isa. 45:22

The prophet bids all creation, all creatures, look to his God, the Lord of Israel, for salvation. As the mouthpiece of that God he declares again the word of Sinai: "No other God than I"—"None apart from me—I am God, and there is no other" (so Meek).

Isaiah could speak from a world experience and a historical perspective. Great events were taking place all around him; change and decay, breaking-up and setting-up. The nations were finding that their gods didn't

help much. The prophet wouldn't have his people turn to any of them. Were they losing their confidence in their Lord God? But he is the only God there is. Without him they are a god-forsaken people—and that to a Jew was an awful thought, an awful fate. We think of Peter's reply when Jesus asked the Twelve, "Will ye also go away?" "To whom shall we go?" It is as true now as it was in Isaiah's day, or Peter's—there is nowhere else, none else.

IV. THE DOUBLE COMMAND

Mark 12:28-34

This scribe—unlike most of them—stands before us in rather a pleasing light. Because they copied the law so much the scribes became very familiar with it, and so its interpreters; ecclesiastical lawyers. The term, in this sense, is first applied to Ezra (Ezra 7:6).

"Which is the first commandment of all?"—that is, in importance. Moffatt has, "What is the chief of all the commands?" We are to think of the man as honest in his questioning. But he evidently has in mind not the Ten Commandments, in particular, but besides them all their religion's innumerable ritual regulations—his reference to burnt-offerings and sacrifices shows this (vs. 33). Of these there are said to have been more than six hundred. It was confusing. There was endless debate as to their relative importance. Impressed by Jesus' acuteness, the scribe seeks his opinion.

Jesus shifts the emphasis at once to a higher ground, to the spiritual and moral. Yet he does not go outside the field of the scribe's own religious thinking and information. He begins by quoting their Jewish confession of faith: "Hear, O Israel; etc." This is called the Shema, from its first word in the Hebrew, "Hear!" (Deut. 6:4, 5.) This was—and is—a holy thing to the Jews. It is the first Scripture taught to children, and must be recited every day, morning and evening.

The command that Jesus makes second, from Leviticus 19:18 ("the royal law," James 2:8), was not given a place of much importance among the Jews of Jesus' day. But he joins the two so closely that they thereafter may never be separated. The parallel passage in Matthew (22:40) makes Jesus add, "These two commands sum up the whole of the Law and the Prophets" (Goodspeed). The scribe—characteristically—expands the Shema, as Jesus had not.

It is not the Old Testament and Judaism that we are talking about now, but the Christian gospel. For our Lord not only linked these two commands, but made them pivotal points of his teaching. He did more than that, he incorporated them into his life.

He also gave that word "neighbor," in the second command, a new and

larger meaning. The Jews restricted it to their fellow Jews. Our Lord redefined it in the striking parable of the Good Samaritan. The neighbor whom you are to love as yourself, he says, is any member of the human race; you are "neighborly" when you help anyone in need.

There is always danger that men will regard only one-half of the double command. Jesus found the Jews doing this. As a result even their love to God was becoming formal and half-hearted, while their narrow interpretation of "neighbor" was destroying the force of the manward part of the command.

Notice how interrelated are the two commands. You do not find much neighbor love apart from a love for God, and love for him cannot but rebound in neighbor love. Read the First Epistle of John; it is a closely argued homily on this thought. Christ's personality likewise declares it: because he is human and divine, man and God, through him we love man in God and God in man. If we give God first place (our topic), men will have first place—in all life relations. "If we love God," declares George Herbert Palmer, "morality is ours." Then he quotes Augustine, "Love God and do as you please."

Love to God and love to man are, indeed, like the two surfaces of a sheet of paper: you cannot have the one without the other, you cannot separate them, and you rend the one when you do the other. If not the seen brother, how the unseen God? (1 John 4:20.)

V. GOD'S PLACE IN OUR LIVES

1 Cor. 8:4-6

The Christians at Corinth needed to keep straight this matter of gods and God. Their city, like all the cities of the Greek-Roman world, was full of idols ("gods many," vs. 5). But that wasn't the worst of it, theirs was an intensely materialistic atmosphere: selfishness, pleasure, lust, love of a sumptuous meal, and the greed for gain, were things they would be tempted to place before Jesus Christ.

Whatever you make the most of is your god. Making a god of something else than God, that is breaking the first commandment. Paul speaks of a worship of the physical body, that deifies that body (Rom. 16:18).

The very word God and the very idea of God, from the point of view of the Christian gospel, require that first commandment. Polytheism—several or many gods—and Christianity do not mix. That was what Jesus meant, "Ye cannot serve two masters; not God and mammon." We go back to the thought that jealousy is one of God's characteristics.

All this applies to Jesus Christ, who to Christians is God. His disciples were to leave all and follow him.

To the great follower, Paul, life itself was Christ. He, Christ, may command this supreme allegiance, this first place in our hearts and lives, because of his divine selflessness. When we give ourselves in utter devotion to him, it is ourselves we are serving, and our fellows, and God making for good in the universe. I bow before him, and it is everything that is true and noble and lovable that I am adoring; I give myself to him and it is to a world of needy and lost creatures that I make the gift. The same world for which he gave himself.

Practical Questions for Class Discussion

- ¶ The Christian church must hold rigidly fast to Christ, the only God that church knows—"there is none other but he."
- ¶ "Things are always getting in my way," said a mechanic to me in his workshop. It is the trouble with many Christian lives. And when they get in front of Christ, alas for our Christian lives.
- ¶ There is the matter of following Christ (we are called his followers; we refer to him as our Leader); but how are we to do it if he is not there at the head?
- ¶ Consider the ways in which you may give Christ first place—or may be giving him second place! Money; time; service—"Room for business, room for pleasure, but for Christ the Crucified"—?

¶ "No other gods before me." Do not go back to the strange false gods of that far-off age; the commandment means the things, good, bad and indifferent, that you may be tempted to worship, here and now.

¶ God, the highest and best, takes you to all that is good and high. No lower ideal or lesser good can do that.

¶ Which is easier, to love God or to love man? Why is either easier when we do both?

¶ The men of our time are eagerly seeking "gods"; following, worshipping all sorts of gods. Where is it bringing them?

Notes and Comments

The Jews of the Old Testament were not ignorant of God; indeed they were favored beyond all other peoples of antiquity with knowledge of him. But it could not be an adequate knowledge of God because unvitalized by an actual divine-human personality. All teaching about God must be supplemented, complemented, by the Figure of Jesus who was God incarnate.

"We have many gods we set upon His throne. We put money there, and fame, and pleasure, and ease. Yes, we sometimes usurp God's throne, and we ourselves dare to sit there. Then self is the idol, and we enthrone it, and we fall down and worship it. But no peace comes from such sovereignty, and no deep and vital joy."—J. H. Jowett.

Is the church going to be—or to become—a policeman, a watch-dog, a monitor, an interpreter of every member's actions in all his multifarious duties and pleasures? Is the church going to put out a guide-book with a title like this: "Comprehensive Compendium of Rules for the Guidance and Direction of Church Members, in All the Affairs of Life, at Work or at Play; Applicable Alike to the Corporation Executive, the Housewife, the School-Teacher, the Insurance Agent, the Accountant, the Retail Clerk, the Labor Organizer, the Investment Banker and the Real Estate Agent."

The church *has* come out with a set of *principles* universally applicable to all the categories set forth above. They are founded upon the idea of one God through Christ. The inculcation of those principles is the opportunity of the church. Those principles, when activating a man's life, will tend to stamp out oppression in industry, whether it be *by* industry or *upon* industry. They will tend to honest government by office holders. They will tend to a behavior that be summed up in the implications of the old saying about "all wool and a yard wide." They will tend to seek a basis of fact for the ordering of personal and official acts, rather than a flimsy basis of rationalization adapted to secure questionable or outright vicious ends.

If we really and persistently put God first, we shall be good citizens. To be sure, we may be regular church attendants, or members, and yet fail to make any contribution to social reform. Our Teacher links love to God and love to man. We look upon justice, love, mercy, honesty, humility, reverence, sobriety and faith as inextricably interwoven with the Christian conception of discipleship. If such spiritual forces animate us, we shall be church members practising what Jesus meant when he said, "Thou shalt love thy neighbor as thyself."

Then we will not steal from the helpless by legal methods known as "business." Then we will not pad expense accounts to justify the appellation of the same as "swindle-sheets." Then we will give an honest day's work for an honest day's pay. Then we will not take blood money. Nor will we fail to see the futility of piling up wealth at the expense of the common welfare.

I have been reading *Hajji Baba of Isfahan*, by Morier. Asker, the poet captured in a raid, boasted: "It was not alone in poetry that I excelled, I had great turn for mechanics, and several of my inventions were much admired in court. I contrived a wheel for perpetual motion, which only wants one little addition to make it go round for ever."

This old world today wants one big addition to make it go round. It sorely needs the universal adherence to the great commandment of old, "Thou shalt have no other gods before me."

Teachers' Helps

In the Men's Class

Charles C. Stillman,² Columbus, Ohio

THE ONE TRUE GOD

After Paul rejoices with the Corinthians that "to us there is one God," he adds, "Howbeit there is not in all men that knowledge." I am wondering how much the concept of "one God" signifies to us who belong in Paul's joyful circle. What does the first commandment mean to us? "Thou shalt have no other gods before me."

Faith in the unity and all-sufficiency of God seems to me to be the anchor of dependence on the stormy waters in our social and industrial life. I am not a predestinarian, but I can imagine my discomfiture if I believed in a world with no design, no goal, no righteous God.

I am writing these words on July 2,

Saturday. Last Wednesday, at a meeting in connection with the International Council of Religious Education, here in Columbus, there was a panel discussion on "The Challenge of the Church to the Community." As would be expected, there were differences of opinion about the meaning of "community," and the methodology by which *the* church or *a* church should fulfil its obligation. Often there was quoted a statement from the report of the Oxford Conference: "Let the church be the church." To me, the outcome was substantially this (but it will be different for others who were there): We have a great Personality, namely, God as revealed in Christ. There is actual or potential redemption in him. Let the church portray him and emphasize the great and expansive principles that he exemplified by word and action. In doing so, the church will be the church.

Naturally and properly, the question arose about the individual behavior of men and women in the midst of industrial, commercial, and other social duties.

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Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

THE ONE TRUE GOD

Four years ago the writer was one of a busload of tourists gathered from America, England, Africa and nearer places in Europe, on a tour of the Swiss Alps. For most of us it was our first near approach to those majestic, snow-crowned peaks. In the early part of the day exclamations of delight and wonder were frequent but as one wonderful view succeeded another we grew less talkative and at last were almost without words. The mountains had conquered our spirits. We were content to look and let them make their own impression on our souls. We get something of that same feeling as we try to grasp the breadth of the ocean, the glory of a bright day in the country or the starry heavens spread over us at night. We are overpowered by the realization that what we look upon is so great and wonderful that only God could have made it. "Who alone doeth great wonders," Ps. 36:4.

The Hebrew people had been led into a wild mountainous region. They were encamped in a vast sanctuary not made with hands. As the bare granite mountains rose heavenward, they lifted the thoughts of people to the God who had made them. For a time at least it must have seemed easy to forget the enticements of the worship of the rival deities of Egypt, Babylonia, Syria and Persia. Worship of the creator rather than the

things he had made must have appeared to be a fitting demand. As the people were hushed and expectant, perhaps fearful, God spoke to their leaders. So important has this message been considered that the whole world has listened and respected it ever since and even Jesus himself said it should always stand. In the first "Word" or "Commandment," we have three points to be specially emphasized to our classes.

1. *The God to be worshiped is yours.* It is hard to understand how this can be, yet Jesus told us it is true. It took the Hebrew people a long time to understand that God was a person, not a far-away force in the universe. Even with all our Christian ancestry it is hard for some of us to really believe it today. Yet here away back at the beginning of what we known as the Ten Commandments there is this marvelous announcement: God belongs to us! How we treasure our valuable things, jewelry, antique furniture, possibly our fine cars and houses. Do we properly prize our spiritual treasures?

2. *God has freed us.* "Ye shall know the truth and the truth shall make you free." Every honest Christian must admit that experiences which represent Egypt and bondage have been a part of his past life. It may have been some habit or some condition of life. Whatever it was if we are real Christians God has either freed us from it or what is more important, freed us in it.

3. *Nothing in place of God.* The "one and only" idea is hard to realize, yet we

must try to learn it. About the surest test of a person's character is the discovery of that for which they most deeply care. Listen to conversation, read modern fiction, note the previews of current movies and witness the crowded arenas for sports of every kind and it is easy to classify our times as irreligious, given to love of pleasure, and worldly desires. To us moderns comes this ringing challenge from Sinai, "Put nothing in place of God!"

The Lesson Illustrated

THE LITTLE, ROUND GOD

On his return to China after a journey through Europe, Li Hung Chang declared: "The European god is not so large as the Chinese; it is small, so small that one can take it in the hand; it is round, made of silver or gold, it has upon it figures and inscriptions, and is called—money!"

THIRD PLACE

In a college student's room, among the banners and pennants was one that read, "I am willing to be third!" It wasn't until the freshman year was almost ended that his chum spoke to him about it.

"George," said he, "I have been curious all these months to know the meaning of that motto."

"My mother gave it to me," answered George. "She said if I would lead a good and helpful life, I must be willing to put God first, others second, and self third."

Lesson 2. October 9

MAKING WORSHIP SPIRITUAL AND REAL

Exod. 20: 4-6; 32: 1-8; John 4: 19-24

[This lesson written by W. Quay Rosselle, D.D., Malden, Massachusetts]

Devotional Reading for the Opening Service: Psalm 100

KEY VERSE: God is a Spirit: and they that worship him must worship in spirit and in truth.—John 4: 24

Exodus 20: 4-6; 32: 1-8

20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is on the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

32:1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings, which are in the ears

of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the Lord.

6 And they rose up early on the morrow and offered burnt offerings; and the people sat down to eat and to drink, and rose up to play.

7 And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

8 They have turned aside quickly out of the way which I commanded them:

they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

John 4: 19-24

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

A Bible Message for Every Day

Monday. The Second Commandment. Exod. 20:4-6. Not many in Christian lands worship idols, in the crude sense; but we do worship our own mental images of God, and these often do not represent the God revealed by Jesus.

Tuesday. The Golden Calf. Exod. 32:1-8. This was the image of a national and pagan deity. A great nation of Europe is just now turning from the God of Christ to fashion one out of its own mythologies. Nations are tempted to "naturalize" God.

Wednesday. Spiritual Worship. John 4:19-26. God is a Spirit—and so is man. True worship is conscious commerce between the spirit in man and God who is the supreme Spirit.

Thursday. Many Samaritans Believed. John 4:27-42. The Samaritans and the Jews held different thoughts about religion. Thoughts divide us, the Spirit unites. Few of us can think exactly alike. The hope of unity rests with the spirit rather than with the mind. When God is spiritually known, we shall have the "unity of the Spirit in the bonds of peace."

Friday. Vain Worship. Matt. 5:1-11. Going through the forms of worship may not be worship at all. The Beatitudes of our Lord show us the Spirit at work in men. Without this no ceremonies can be true worship.

Saturday. If Any Man Thirst. John 7:28-39. And all men do thirst. Saint Augustine said that we are made for God, and can find rest only as we rest in him. Deep within us there are cravings, perhaps unrecognized, which only the Spirit of God can satisfy.

Sunday. Joy in Worship. Ps. 84:1-12. Most of us have periods of spiritual elation. Then all that is noble in us comes to supremacy, and all that is unworthy drops away. That experience is true worship. How full of joy is every such experience!

At the Threshold of the Lesson

Worship is one of the most vital elements in the religious life. For this reason this will not be an easy lesson to teach. No one can teach what he himself does not know. The only way to know what worship is, is to learn it in the experience of worship. As it is not academically learned, neither can it be academically taught. The teacher who has not learned the art of worship in the experience of worship will be almost helpless when he comes before his class today.

This episode in the life of our Lord at the well of Sychar is one of the most astonishing in all the sacred record. Apparently by mere chance the Samaritan woman met Jesus at the well. But the few recorded words he spoke to her produced enormous results. How? Why? As the earnest teacher digs deep into the story he will find his spirit becoming excited, as he enters

into a new comprehension of the power of Jesus. Then he will be able to impart some of that excitement to the members of his class. How futile will be our poor abstract thoughts about worship, if something of worship itself is not produced in us as we study this mighty subject. We must remember that it is our business to teach religion, not merely thoughts about it. We must have it in ourselves before we can transfer it to those whom we teach.

The Lesson Before Us

I. THE MEANING OF WORSHIP

The dictionary gives many definitions of the word. At bottom these include such things as honor, the outward recognition of merit, reverence, respect, fervent esteem, devotion. In some societies where aristocratic ideals survive persons in high places of leadership are accorded the title, "Your Worship." Some fraternal organizations which preserve ancient customs retain the title in their rituals.

Religiously the term has a specific meaning. Here it is God who is worshiped. In this sense worship means to adore, to pay divine honors to; show reverence to, with supreme respect and veneration; to love and devote oneself to. Worship may be defined as the total response of the spirit of man to the recognition of the fact and majesty of the divine Creator and loving Father. This total response includes every experience of the Spirit by which God becomes vividly real to us, and the glory of his being increasingly realized.

God must be spiritually known. We must worship, if at all, in spirit and in truth. God is Spirit and spiritual things are spiritually discerned. There is in us an esthetic nature by which we know beauty, and respond to its appeal. Many great scholars are almost destitute of this capacity, and therefore are never deeply moved by the appeals of beauty. Until the buried esthetic nature is resurrected and made active in our lives, we shall be shut out of the great world of beauty. Beauty does not report itself, first of all, to the reason, but to the esthetic nature. The mind, as such, must go to school to this capacity.

So is it with the recognition of spiritual reality. We are endowed with a spiritual nature which sees what the mind cannot. It is the power by which we are able to "look at the things which are not seen" (2 Cor. 4:18). Worship is the functioning of this spiritual nature within us. Only the spirit can seek out and know what spiritual truth is. Worship, therefore, is our response to the appeals of truth revealed to the spirit within us by the Spirit of God.

II. THE VALUE OF WORSHIP EXERCISES

The power of personality comes to vigor and facility only through patient discipline and exercise. We know

that this is true of bodily powers in athletics. It is equally necessary in all mental development. We go to school, not so much to get information, as to have the powers of the mind brought out under wisely imposed discipline. To become proficient in music, or any other art, endless exercises are indispensable. In like manner we must "exercise ourselves unto godliness" (1 Tim. 4:7). In our non-liturgical churches these exercises are all too often missing. We build the service around the sermon, instead of making it incidental to worship. The sermon is informative, and is addressed to the rational powers in people who may have but little capacity for spiritual insight. God is a Spirit, and is known only to the developed spirit in ourselves.

Services of worship are devised for a double purpose. First, they afford an outlet for spiritual enthusiasm. Many spiritually sensitive souls rise to something akin to ecstasy as they pour forth their appreciations in hymn, Scripture, prayer, and moments of quiet meditation—as a skilfully arranged ritual of worship proceeds. Indeed, there are some who are thus brought to such a high sense of union with God that the sermon comes as an unwelcome intrusion.

But the worship ritual is meant to do more than afford an opportunity to express our spiritual insights; it is also there to develop them. Thus, if we are sincerely earnest in our desire to know God, we will whole-heartedly enter into the exercises of the worship service. But often we do not do this when we attend the church service. Many will not even open their hymn books when the congregation sings, nor give their full attention to Scripture and prayer. In our informal churches the minister does not so much pray for us as with us. He furnishes the words into which we put our own confession, thanksgiving, supplication and aspiration of soul.

Sincerely and earnestly to join in all the parts of the worship service will without any possibility of failure, bring out our spiritual capacity whereby God becomes an overwhelming and joyous reality. Often we neglect this opportunity; rather endure the worship service; sometimes calling them "preliminaries"; while we wait impatiently for the sermon—which is likely to mean little to us because of our lack of spiritual understanding.

III. SPIRITUAL EXERCISES TO BE PRACTISED IN PRIVATE

Our Master has a great word for us here. "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which sees in secret shall reward thee openly" (Matt. 6:6). The closet must supplement the sanctuary. The must

teacher will give a lesson in a half-hour which the pupil can make his own only by long hours of diligent practice by himself. No one ever learned to sing, or play an instrument, by hearing lectures on the art of music. Likewise we shall never come to spiritual adulthood, and joyous facility in Christian living, merely by hearing sermons. We have to exercise ourselves unto godliness.

There are some simple, but vastly important exercises for us to practise. Among them are:

Meditation. The Psalmist, who reached the deepest spiritual insight, said, "In his law doth he meditate day and night" (Ps. 1:2). As quietly we open our minds and wait for God, things begin to happen to us. The hard secular concerns of life will dissolve, as in a changing picture on the screen, and wondrous visions will rise before the seeing spirit. In this meditation the violence of earth's fire and wind and earthquake will subside, and the reassuring tones of the "still small voice" be heard.

Bible reading. It is so easy to read the words printed on the page before us; but that is not always to read the *Word of God*. It may take us years, for example, really to read the few Beatitudes with which our Lord opens the Sermon on the Mount. The mind quickly gets the words, but the spirit catches their profound meaning only after long meditation. After the mind reads the words, the soul must reread them. It is not the letter alone, but the spirit that gives us an understanding of spiritual truth.

Prayer. Our ideas of prayer may be very crude. Prayer is more than merely begging God for something we want. At bottom it is an expression of the recognition of and hunger for God. It is craving for spiritual satisfaction and self-realization. This satisfaction will never come with what we may possess, but in what we may become. This is offered us in Christ who is God with us and in us. Again the Psalmist teaches us: "As for me I shall behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15). The things for which we have a right to pray come with Christ. "He that spared not his own Son, but delivered him up for us all, how shall he not *with him* also freely give us all things?" (Rom. 8:32.)

The practice of living as Christians. Religion is more than something to be believed and professed; it is something to do. Still more fundamentally, it is something to be. So we worship by making the Christian virtues sovereign in our character, and then in our conduct. We get them into conduct by getting them into character, but also we get them into character by deliberately putting them into conduct. We become kind by always thinking, speaking, and acting in kindly ways. The Christian life is the life of love. "Hereby we know that we are of the truth."

If our love is real, the Master says it will go out even to our enemies. His did. It is not natural for us to do this. That noble and godlike disposition can be learned only as we practise it, by a resolute and persistent effort to maintain benevolent attitudes to people who do us ill. These are exercises by which we come to Christ, and so to a realization of our Lord's great truth, given in his last prayer with his disciples: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

Practical Questions for Class Discussion

- ¶ Does the conception of God revealed by Christ differ from that set forth in much of the Old Testament?
- ¶ Does the worship service in your church tend to produce in you an overwhelming consciousness of the reality and presence of God? If not, why not?
- ¶ Can you cite a definite spiritual insight that came to you in a time of quiet meditation apart?
- ¶ Have you ever sincerely and persistently tried to love an enemy? To return good for his evil?
- ¶ Are you aware of any truth you have learned through spiritual discern-

ment rather than by intellectual apprehension?

Notes and Comments

"Worship is the act of a child associating with his Father; loving to be where he is; entering by all the ways that have become sacred and dear into his closest companionship."—*Canon Farrar*.

"Worship is fundamental. It initiates effective church activity. It is essential to Christian growth. Only he who worships God can win men to the higher life. Worship sanctifies service. Auguste Sabatier has well called worship 'the inner soul of religion.'"—*Austen K. de Blois*.

"There came over into early Christianity from the older faith two distinct strains, that of the temple and that of the synagogue. The temple was a house of God, a place of worship; the synagogue, a place of instruction. . . The temple, or worship strain, alone, has produced here and there an elaborate ritualism in whose intricacies the common man has become lost. . . The synagogue strain has likewise separated itself and, alone, has converted a place of worship into a classroom where men are instructed about God. . . Each strain needs the other, now to check, now to enrich."—*William Roy McNutt*.

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

SPIRITUAL WORSHIP

The exact quotation I cannot give, and who said it I do not know, but it was something like this: The heathen worship their gods, who seem so near and are so far, while the Christian worships God, who sometimes seems so far, but is always so near.

Of course, the tangible, visible things of life appeal to the mass of men. It is natural enough—"A bird in the hand is worth two in the bush." Far back in the days of Moses and Aaron, it was just the same. Moses had a tryst with God. He was delayed in coming down from the mount. "Never mind about Moses," they said to Aaron, "we don't know what has become of him. Give us some gods we can see."

It appears that women and the boys and girls wore earrings in those days. "All right," said Aaron, "if you want a golden image, bring in your golden earrings and I will have an idol made for you."

They were willing to sacrifice for something temporal. In doing so, they lost vision of the eternal. Choosing the things of life, they let life itself go by. Always it is profits, conformity, style,

comfort, prestige. Myriads of things—books, lectures, recreation, travel, bridge, golf, baseball games (I confess my faults)—enswirl us. Can we relate these contemporary activities to the worship of God in spirit and in truth? If not, we are indeed in a bad way.

In the *Princeton Alumni Weekly*, for June 10, 1938, I ran across the 1937 class poem, written by Frank Severance, Jr. It is blank verse and, in my judgment, a very high grade performance. In part, I quote therefrom:

. . . ours are the cloisters
removed from the noise
of excitement
and ours the shelters
beyond the melting
of continents

here: protected by Plato
patted by Kant
brushed over by Angelo
preached by St. Francis

here: distinguished by Euclid
lovelied by Keats:
we: fed with such meats
and alkalies for acids . . .

At night we have known strange
dreams;
Troubles at Dawning.

Just what were the "strange dreams and troubles at dawning" in the mind of the wise, young Mr. Severance, is of little account. Like a poet, he is generic. Like a poet, he gives us room for imagination and personal appropriation. If we live, we face realities. A thousand stimuli affect us in one day. The world impinges upon us every time we turn around—and even if we do not turn around.

This lesson says to me: You will not realize God by fleeing from all these multitudinous contacts. You do not need to see God (in fact you cannot so see him) in marble, gold or tapestry. That is, you must see God as spirit. It is your opportunity to make all the trappings of life contributory and not substitutionary. You must worship in spirit and in truth, "for such doth the Father seek to be his worshipers." Worship of God must be permeative in your life. Devotion to life's incidentals must be subsidiary.

It is indicated in *Fortune*, for June, 1938, that the building of an apartment in New York City is fraught with a heavy problem in cooperation. Here is an abstract of part of the interesting story:

On a big city apartment, it is not unusual to employ thirty-four trades—from excavators to Venetian-blind workers. Each has strict jurisdiction over its own materials and functions, which it defends militantly—and each has working rules controlling such things as output, number of apprentices, and amount of prefabrication allowed. Some work eight hours, some seven, some six. . . The difficulty of combining this mass of autonomous, highly jealous trades into a single, efficient production unit is one of building's headaches. And building's own disorganized, decentralized method is one of its causes.

Building a big city apartment is real life for the contractor. Getting good wages and hours is real life for the carpenters' union. The completion of a substantial, livable set of homes ought to be the objective of all parties concerned. The spirit of service should, and to varying degrees does, animate all. They visualize a completed building and operate in the spirit of devotion to a common cause. (Of course, I am well aware of labor troubles, conflicts between contractor and unions, and so forth; but *ideally*, all these various interests sublimate their difficulties in the anticipation of a glorified architectural and structural utility).

The analogy to our daily living is imperfect, I know. It does suggest, however, whether by similitude or contrast, that a pervading spirit of trust and expectation must be our support in the midst of all the distractions of our day-by-day living. How are we going to make all the diversities of life into a unity? The worship of God in spirit and in truth must be a psychological supremacy each and every day.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

SPIRITUAL WORSHIP

Last Sunday we were warned not to put anything in place of God. We were told whom we are to worship. Today we study how we are to worship, not put anything between us and God.

Much emphasis is being placed in our free, or Nonconformist churches on worship. Some churches have found that robed choirs, elaborate rituals and much form and ceremony are a help. Others have found them a hindrance. There is a great effort being made to help people come in contact with God . . . and worship naturally follows. Doctor Stifler says, in *Better Baptist Churches*, "Worship comes first in the life of a Christian church." The old Hebrews were told that they should not put anything between themselves and God. I have been trying to think what we are putting between ourselves and God that is hindering our best worship. Doctor Stifler suggests a number of things that hinder worship. He certainly does not call them idols, yet in some churches customs are so fixed that they may be as difficult to change. Many of these things could be easily removed as real hindrances should be. Among the things suggested are dusty furniture and dog-eared books, squeaky chairs, informal remarks. Among the helps to worship (and imperfect Christians need help) Doctor Stifler suggests something beautiful to look upon, a hushed and quiet hall of worship. Participation in singing, prayers and Scripture reading in a hearty way helps both minister and people alike. A well-ventilated church is a help . . . a musty smelling one a hindrance. The fragrance of flowers and shrubbery is quite as acceptable to God and the worshiper as is incense.

Having removed some of the hindrances to worship from our church buildings, let us look to ourselves and see if we are bringing along to church any of our personal pet idols or hindrances. Along with our clean bodies and clothes let us bring sweet dispositions and clean minds. Surely gossip is the last thing to bring to the house of God. Let us not use the hour of worship for social purposes and the promotion of ticket-selling. Are these things far away from images offered to take the place of God? Well, let us ask the question, Do they take the place of God or come between us and him? If the answer is, Yes, what is the difference?

What effect on those who come after us? That is the great test of a life or course of action. No man liveth to himself . . . certainly no woman does if she is in a home where others look to her for guidance. The evils of idolatry fall upon children to the third and fourth generation. This seems a very hard say-

ing. We should consider it with what comes before it and with what comes after it. God is a jealous god. He loves us so much that he cannot bear to have our affections go out after some idol that is put between us and him. He stands ready to show mercy and loving-kindness to those who follow him even unto a thousand generations. What more could he do? But because he is just, God cannot entirely take away the operation of the laws of heredity. We have only to look at our own families to see how certain traits are passed on. We know certain diseases are inherited. We wish they were not, but that does not change the fact. Let us emphasize God's goodness rather than his punishments. He visits the iniquities of the fathers upon the children, but upon children he likewise shows mercy for their fathers' goodness (Exod. 20: 5).

The Lesson Illustrated

CHRIST IN THE CHURCH'S WORSHIP

The famous Church of St. Mark at Venice is singular amongst mediæval churches in two respects. In the first place, the mosaics which cover it, wholly within and largely without, form, as it were, an illustrated Bible which speaks rather to the eye than to the ear; and, secondly, in this church Christ and the cross take the place of preeminence, which elsewhere is occupied by Mary and the saints. "It is the cross," says Ruskin, "that is first seen, and always, burning in the center of the temple, and every dome and hollow of its roof has the figure of Christ in the utmost height of it, raised in power or returning in judgment."—R. F. Horton.

THIS IS WORSHIP

I entered a great cathedral. The vastness of its spaces, its dim and broken light filled my soul with awe. A hush came over my spirit. I heard the anthems and responses of the choir. I listened to the beautiful words of the ritual, words that never die, and to the message of eternal truth and life as it fell from the lips of the preacher. And I said within myself, "This is worship. Surely I have communed with Almighty God, my heavenly Father."

I was one of a company, gathered in an upper room in a great city. We were wrestling with the sins and misfortunes of our fellow creatures. Patiently, and with a skill born of study and experience, we sought to bring health where disease had laid foul hold, prosperity to relieve the pinch of poverty, happiness in homes where misery had ruled, spiritual help to meet the sorest needs of human kind. Convenience, hunger, thirst, fatigue were forgotten in the earnestness of utter devotion. And I said, "This is worship. Surely I have communed with Almighty God, my heavenly Father."—Paul R. Stevick, in *"The International Journal of Religious Education."*

Lesson 3. October 16

REVERENCE FOR GOD'S NAME

Exod. 20: 7; Matt. 5: 33-37; 12: 33-37

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Exodus 33: 17-23

KEY VERSE: Our Father which art in heaven, Hallowed be thy name.—Matt. 6: 9

Exodus 20: 7

7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Matthew 5: 33-37; 12: 33-37

5: 33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

24 But I say unto you, Swear not at all; but by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea,

yea; Nay, nay; for whatsoever is more than these cometh of evil.

12: 33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

The Lesson Before Us

I. REVERENCE FOR GOD. Exod. 20: 7

The third commandment, though clearly and concisely stated, is the most difficult of them all exactly to interpret. Moffatt renders it, "You shall not use the name of the Eternal, your God, profanely." Meek, in *The Bible, an American Translation*, has, "You must not invoke the name of the Lord your God to evil intent." Betteridge, in *The American Commentary*, translates it, "Thou shalt not lift up on the lips the name of God for vanity."

Betteridge amplifies: "a prohibition against speaking the divine name for or in connection with any worthless, godless or sinful purpose." We gain light on "in vain" from the use of the word in Psalm 24, "who hath not lifted up his soul unto vanity" (R. V., "falsehood") i. e., what is either frivolous or insincere.

God's name is to be treated with reverence; it is not to be desecrated either by false swearing, or by being used disrespectfully for an idle purpose (cursing, divination). (Cf. Jer. 5: 2; Zech. 5: 4.)

Name and personality were intimately connected in the thought and speech of antiquity. This is everywhere in evidence in the Bible. It is illustrated by the fact that the Jews frequently made the divine name a part of the name that was given to a child, thinking that divine grace would accompany the name and accrue to the individual (Samuel—*El* means God; El-eazar; Elisha). The idea is carried out among Roman Catholics when they give their children saints' names.

This lesson then is concerned with reverence in general. To use our lives, that are God's, or anything that is his, in an unworthy, wasteful fashion is to take his name in vain. By sanctifying ourselves and all that we are, to Christ, we hallow God's name.

To call on God's name was to worship him (Gen. 21: 33); to confess his name was to acknowledge him (1 Kings 8: 33); to forget his name was to forsake him (Jer. 23: 27). In the New Testament Christ is repeatedly represented by his name: "Worthy to suffer shame for his name" (Acts 5: 41); "by the name of Jesus Christ . . . doth this man stand here before you whole" (Acts 4: 10); to believe on Jesus' name was to have faith in his Lordship (John 1: 12; 2: 23); salvation was gained by calling on the name of the Lord Christ; while the effectual fervent prayer of Christians has always been, as he would have it, in Christ's name (John 14: 13).

A Bible Message for Every Day

Monday. The Third Commandment. Exod. 20: 7. It is said that baseball folks never used profane language when the great baseball player, and good Christian, Christy Mathewson, was around. Are you that kind of a Christian?

Tuesday. Reverence for God. Matt. 5: 33-37. It is said that when Shailer Mathews noticed students acting irreverently in a chapel service he curtly remarked, "Gentlemen, with God, at least be polite."

Wednesday. Make the Tree Good. Matt. 12: 33-37. Putting the tongue to bad uses—by blaspheming or any evil-speaking—makes it unfit for God's praise.

Thursday. A Labor of Love. Luke 7: 36-50. Indeed Jesus knew what manner of woman she was. He always knows whether the worship and service we give him are sincere.

Friday. A Multitude Praise God. Rev. 7: 9-13. A minister who had a small church and tiny congregations told me that when he got discouraged he used to turn over in his Bible to this verse. We may seem to worship in small companies, but we are really members of an uncountable host.

Saturday. Not Gold, but God. 1 Tim. 6: 17-21. There is a vast amount of "revaluing" going on in the world just now; deflation; cancellation. We Christians must hold fast to Christ's values.

Sunday. The Holiness of God. Ps. 99: 1-9. That holiness is not an ab-

straction, which we can just in awe think about; it means all that he is, as a great, good and righteous Lord and Father; a holiness, something, therefore, that we are to reverence in our lives and character.

At the Threshold of the Lesson

The commandments of the first table are regarded as dealing with *pietas*, religious duties; those of the second table with *probitas*, moral or social duties. Such a classification is however difficult following our numbering of the Ten Commandments; unless, indeed, we accept the explanation that in antiquity respect for parents was considered sacred (piety). In the Septuagint—Greek Old Testament—our seventh command comes before the one about murder. This accounts for Paul's order in Romans 13: 9. This Septuagint was, let us remember, the Bible of the earliest Christians.

The first commandment. Man's greatest spiritual danger always is that he will enthrone some other person or some thing above God in his heart and life. Hence this command stands at the head of the list.

The second commandment. Israel faced a similar temptation to idolatry. The worship of idols and of deified creatures and objects was practised universally in that ancient world. But the one true God—Israel's and ours—is a spiritual Being, whose representation in matter, perhaps even in language, confuses, degrades, profanes (Deut. 4: 15-19).

Accordingly, this third commandment and the opening words of the authoritative prayer bid us hallow the divine name. Because, as has been pointed out, it stands for the divine Personality, it is a thing to be hallowed, to be treated with high respect. This applies to the name as such, the word, spoken, printed or cut. To drag it in the dirt of vulgar speech, or to make it bear false witness, is alike profanity—for which a person will not be held guiltless (Exod. 20:7). Notice that this commandment is the only one that is accompanied by a threat.

II. THE MATTER OF OATHS

Matt. 5:33-37

Jesus is setting forth his higher morality. He takes up oaths as used by the Jews in courts and conversation, referring to this third commandment. Of course they should make their oaths in God's name (Deut. 6:13). It was only upon such an oath that Jesus himself consented to answer the high priest (Matt. 26:62-64). Paul says, "Before God, I lie not" (2 Cor. 1:23). "For-swear" of course means falsely swear; perjure oneself.

But how are we to understand Jesus' "Swear not at all"? The Jews were prone to extravagant language, and were always throwing in such expletives as "As Jehovath liveth" (like our, "Good Lord!") or, "For God's sake!"). This led them into profanity, dishonesty, hypocrisy. Extravagant language is bad for anyone; it works against integrity of life. So Jesus says, "Be forthright in your speech—Yea, yea; Nay, nay! Exaggeration, loose talking, loquacity—are from the evil one." Read what James says about the tongue (3:1-10).

Perhaps the sense of Jesus' "Swear not at all" would be—then it is safer not to swear at all; to be on the safe side, don't back up every unimportant statement you make with an "As God lives." Jesus is asserting unequivocal laws of righteousness here, but in principle, not slavish letter. The Greek Æschylus remarks, "Not oaths gain credence for the man, but the man for the oaths."

In the kingdom of God men must meet on the level and part on the square. When men are not frank and open and honest with one another—also in speech—they cannot live together as decent human societies.

What about those who have conscientiously taken this third commandment, and Jesus' affirmation of it, literally? (Mennonites, Quakers.) Might we say that they are both right and wrong in their attitude?

III. THE SPEAKING HEART

Matt. 12:33-37

This discussion of Jesus' finely supplements his treatment of the third commandment in Matthew 5. And it calls attention again to the extreme im-

portance of what we say, the words of our mouth. They are an open book of what we think and feel and are. Blasphemy of the Holy Spirit, for example, reveals hatred of God (vs. 32). A careless use of his name, or using that name to back up false statements, shows that we think slightly or slightly of God.

Verse 34 is a cry of almost bitter regret. As Jesus taught men about God and truth and righteousness, the slurs, contempt, profanities and threats they threw back at him distressed his soul. If he had known that it was all thoughtlessly meant, carelessly spoken, it would have been easier to bear. But it came out of their hearts (vs. 34).

The sense of verse 33 would be: If you want to get good, honest words, and sincere prayers and praise, and godly conduct out of a man's life, go down into his heart and make that right.

Practical Questions for Class Discussion

- ¶ What are some of the commonest first steps to the habit of using profane language?
- ¶ Do you ever protest when people swear—with the name of God or Christ—in your presence?
- ¶ If you are a mature man or woman—do you think that swearing is as common now as in your youth? Do you not find that the divine name is left out of "profane language" more than formerly?
- ¶ It is said that profanity, "cuss words," the undue use of superlatives in conversation, and exaggerated statements are due partly to a meager vocabulary. Do you try to enlarge your vocabulary?
- ¶ When you say, "Hallowed be thy name," in the Lord's Prayer, just what do you mean?
- ¶ Consider the reasons why some Christians insist upon the affirmation rather than the oath in courts of law; or why they are unwilling to be sworn "on" the Bible. Do you think that it exalts the Bible to have it thus used in "swearing" people?
- ¶ I want people to pronounce and spell

my name correctly. Do you think I am finicky about this?

¶ Consider our expressions "a good name," to "clear" one's name of guilt or blame, "What's in a name?" and to "conjure" with such and such a name—in the light of our lesson.

Notes and Comments

"The commandments are not out of style . . . because moral history has not changed . . . because people have not changed . . . because God has not changed. And the laws which he gave to man in the dawn of time will be the laws of God when the last day breaks. We speak of having left them behind; far from that, we have not even caught up with them."—J. A. Hayes.

"The General is sorry to be informed that the foolish and wicked practice of profane swearing—a vice heretofore little known in an American army—is growing into fashion. He hopes that the officers will by example as well as influence, endeavor to check it; and that both they and the men will reflect that we can have little hope of the blessing of heaven upon our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without temptation, that every man of sense and character detests it."—George Washington, in an Army Order issued in 1775.

"Of all the raw, senseless, useless habits into which empty-headed, empty-hearted men fall, profane swearing has the least to say for itself. What is to be gained by the coarse and irreverent use of the name of the Deity or the name of Jesus Christ? The man who feels that his natural speech is so weak and futile that he must try to bolster it up by interlarding it with those sacred names is an object of pity as well as an occasion for disgust."—Charles R. Brown.

The sanctity of the divine name among the Jews is seen in the fact that they came to regard it (Yahweh, their national, personal name for God) as too awful (holy) a word to be pronounced. Even in writing it they gave it the vowels of another word, Adonai, "Lord." Our word Jehovah is a late attempt to reproduce Yahweh.

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

REVERENCE FOR GOD

After reading Leviticus 24:10-16, I am filled with dismay at the thought of faithful execution of the same kind of treatment today as was given in that recorded instance, for all who "blaspheme the Name and curse."

Those verses are dramatic. An Israelitish woman named Shelomith had married an Egyptian. I judge from reading the account that their son was visiting from Egypt—at least he seemed to be a "sojourner." The half-Israelitish son and "a man of Israel" got into an argument which resulted in a fight. In the heat of the strife, the son of Shelomith "blasphemed the Name and cursed." He was arrested. Moses took the case under

advisement. The only mitigating circumstance (let all those who become careless of their words while angry please take note) was not the strife with its accompanying heat and corresponding irresponsibility, but it lay in the fact that the accused man was not "home-born." The court's (Moses') decision is in the sixteenth verse:

And he that blasphemeth the name of Jehovah, he shall surely be put to death; all the congregation shall certainly stone him: as well the sojourner, as the home-born, when he blasphemeth the name of Jehovah, shall be put to death.

So I repeat, I am filled with dismay at the results that would accrue today from an enforcement of the violations of the third commandment after the precedent set forth in this account from Leviticus. The business of the funeral directors would be greatly accelerated, and even the membership of our churches would be adversely affected!

Readers of modern, realistic novels encounter plentiful profanity here and there. Its presence in our literature is having a subtle effect upon the conversation of people who habitually read such literature. For a few years, cigarette advertising pictured young women in the presence of young men who smoked. After a while, the manufacturers cautiously placed cigarettes in the mouths of women. Now, their appeal is to young and old, male and female. Strangely enough, cigarette smoking (according to the advertisements) is found to have very valuable therapeutic qualities in cases of indigestion and nervousness! Profanity, or near-profanity, is creeping into the vocabularies of young and old to an astounding degree. "Hell" and "damn" are habitually used by some of our daily newspaper columnists. It looks to me that we are on the way to the use of outright profane terms in "the people's university," the newspaper.

Vulgarity is often the precursor or accompaniment of profanity. The columnist's hells and damns, as emphasis rather than ornateness, are chiefly significant because of their pace-setting value in the use of terms which may easily enough slip into more inelegant and even blasphemous terms.

People are always influenced by their social environment. Precedents, customs and traditions were at the base of the Decalogue. Bad customs were outlawed in the Commandments; good customs were codified in later law. Careless people follow the example of their contemporary associates. Careful people will "set a watch" over their lips.

I fear that the growing use of profane terms in our literature, and the incorporation of much language of that sort into the conversation of certain social groups, will lead to an attitude of indifference on the part of many of our people instead of an attitude of hostility and repudiation. If we take the use of pro-

fane language as a matter of course—"take it for granted"—we shall find ourselves in a slough of irreverence, and violation of this exacting third commandment.

The commandment is exacting. Charles F. Kent defines the meaning of the "in vain" as follows:

The Hebrew idiom translated "in vain" has a variety of meanings and was probably used by the lawgiver to include the different types of sin which the figure suggested. It means (1) for nothing, purposelessly, with the implication of flippantly, and hence irreverently. (2) In the minds of the lawgivers swearing for nothing might also include certain forms of necromancy, divination and especially false prophecy. (3) Swearing to nothing, i. e., false swearing. (4) The expression also means for destruction, which would include the use of the divine name to harm another, as in a curse.

The Christian wears a hat, the Mohammedan wears a beard. Would that all who are associated with Christian people, even among those not active in their faith, could be identified by the absence of any word or words suggesting irreverence.

Morier, the author of *Hajji Baba*, writes:

"A distinct line must be drawn between the nations who wear the hat and those who wear the beard; and they must ever hold each other's stories as improbable, until a more general intercourse of common life takes place between them. What is moral and virtuous with the one is wickedness with the other—that which the Christian reviles as abominable is by the Mohammedan held sacred. Although the contrast between their respective manners may be very amusing, still it is most certain that the Christian will ever feel devoutly grateful that he is neither subject to Mohammedan rule, nor educated in Mohammedan principles; whilst the latter, in his turn looking upon the rest of mankind as unclean infidels, will continue to hold fast to his persuasion, until some powerful interposition of Providence shall dispel the moral and intellectual darkness which, at present, overhangs so large a portion of the Asiatic world."

Profanity is one of God's "shalt nots." Our duty is to be reverent—and to assist in making reverence fashionable.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

REVERENCE FOR GOD

Sinai seems so far from the United States and those ancient times and ideas so far from ours that we need to remind ourselves and our classes that there is really a very close relation.

Doctor Dodds says that "all wrongfulness of conduct is based at bottom on a wrong view of God. Nothing so con-

duces to right action as right thoughts about God." People of the times of the Hebrews had many wrong ideas about God. In fact they had gone so far away from him that a separation had to be made in order to restore some of those right ideas. The physical separation was made when the Hebrews left Egypt, but the real separation was made when God gave the law at Sinai. Then it was that the people began to understand that for them there was to be not only a life in a new country but a life with new religious ideas. Men had been gradually losing sight of the oneness and spirituality of God. Out of the hot-bed of idolatry the Hebrews were taken to Sinai where they could have their ideas of God changed. We hear much from a certain group of Christians about "life-changing." Here was life-changing on a large scale. To be sure the descendants of these people wandered away from the ideas of one God who is a spiritual being, but after they were cured of their idolatry by a long captivity the way was prepared for the Messiah to come. Can we imagine what our life would be without knowing about one God, a loving father, whom we are to worship without idols? Well, we should remember that only Sinai and the Decalogue stand between us and that fate. In an age when religion everywhere was running to shows and ceremonies one group of the then known world was taken aside and taught real religion. This real religion consisted of two parts. First, our relations to God and second, our relations to our fellow men; exactly the same order that Jesus gave in the Lord's Prayer. A writer of an older generation said regarding this order: "Our duties to God relate first to his being, second to his worship, third to his name, and fourth, to his day; while our duties to our fellow men have their starting-point in the home, and then flow out to our neighbor, having regard first to his life, second to his other self, his wife, third to his property, and fourth to his general standing and position. The law begins with the state of the heart toward God and concludes with the state of heart toward our fellow men."¹

For the first time in their history, religion and duty were bound together for Israel. God had his part to do, but every promise was conditioned on their obedience. By painful experience they had to learn that God can do good only to those who plan to live according to his will. This great new lesson about God and duty was given at Sinai. God chooses men to do great things, and helps them to do those things. Every one of us ought to learn the same about our own life. We should also learn that if God is to bless us we must be obedient. Nothing else will please him. All this will lead to a reverent attitude

¹ William M. Taylor, in *Moses the Law-Giver*.

toward God, and what he is trying to do in the world. God will never be any more to the world than he is to the church and to individual Christians. Shall not we lead our group out of the idolatry and irreverence of our age into a glorious Sinai experience of revival of the spirit of reverence?

The Lesson Illustrated

PROFANITY DOESN'T PERSUADE

A youth of twenty-three years was speaking before a group of fellow seamen in the navy at Great Lakes Naval Training Station. He had been in charge of a petty officers' school, and in the presence of his pupils freely gave this testimony:

"When I entered the navy, I thought I had to swear; but I found that the men who swore most got less work from their men than those who didn't swear. I quit it. I'll guarantee to produce better results on the drill-field with a

bunch of apprentice seamen in six weeks without swearing than any commander can in six months with swearing."

The speaker within a week was promoted to be a battalion-commander in charge of half a regiment, a recognition of ability almost unprecedented at the station. A year previous he knew nothing of army or navy life. But he had had Christian parents.

THE SENSELESS SWEARING HABIT

As I was in the caboose of a slow freight train in central Nebraska, the other five passengers began to swear violently. There was no provocation. Their conversation was about the most commonplace things—their farms, their stock, the markets. No matter, they must swear about, lustily, profanely, inanely. Nor are they ruffians nor ignoramuses. They are well-to-do citizens. Young boys are taking up the habit, and, sad to say, many a young girl, too. It is time to call a halt, to

start a reform. If our foreign population must learn English and "speak American"—and they must—let us keep our language clean and pure. After all, how silly, how utterly brainless is the cursing habit!

A friend is the head of a boys' school in the South. His students acquired the swearing habit; the men of their homes and acquaintance swearing, so must they. The principal brought to chapel the village's well-known cheerful idiot, a small Negro youth of about the average age of the student body. "Whatever you do, young men, try to excel in it. Sam, show these boys how to 'cuss.'" He did. After the performance, the principal asked if any student present thought he could beat Sam swearing. None volunteered. "If I were you," he dryly remarked, "I'd do something a little idiot Negro couldn't beat me doing."

The dose cured the malady.—*Irene Landrith.*

Lesson 4. October 23

VALUES IN A DAY OF WORSHIP

Exod. 20: 8-11; Luke 13: 10-17

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Psalm 84: 1-4

KEY VERSE: Remember the sabbath day, to keep it holy.—Exod. 20: 8

Exodus 20: 8-11

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Luke 13: 10-17

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called

her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

A Bible Message for Every Day

Monday. The Fourth Commandment. Exod. 20: 8-11. "The sabbath of the Lord thy God"; and we call it "the Lord's Day." *His*, not *our* day. If we remember that we shall use it as we should.

Tuesday. The Lord of the Sabbath. Mark 2: 23-28. The more entirely we make it the Lord's Day, the less likely

shall we be to omit during its hours deeds of human kindness.

Wednesday. The Blessings of Sabbath-keeping. Isa. 58: 13, 14. "If I don't keep the Sabbath as I should," a man said to me, "I always feel out-of-sorts Monday morning." Start the week right, with God!

Thursday. A Day of Rest. Exod. 16: 21-30. The trouble is that too many

people rest their souls as well as their bodies on this sacred day of rest.

Friday. Healing on the Sabbath. Luke 13: 10-17. "Better day, better deed," is the proverb. Jesus is, of course, both reasonable and humane about Sabbath observance. Worship, however, is a ideal "better deed."

Saturday. Teaching on the Sabbath. Mark 1: 21, 22. Because the Sabbath makes us mindful of God and sacred things, it is peculiarly a time to study about them. Don't you appreciate the Bible better on Sunday than on week days?

Sunday. A Sabbath Song. Ps. 122: 1-9. It is thought that this is a home-sick dream—when the Psalmist was kept away from the privileges of the temple worship. But he'll be back there—"our feet shall stand."

At the Threshold of the Lesson

Name. Lord's Day is undoubtedly the most correct, appropriate name. The day is thus called in practically all the Romance (Latin-derived) languages: e. g. Italian, *Domenica*; Spanish, *Domingo*.

English-speaking and the other Teutonic peoples cling to Sunday, notwithstanding its heathen associations. The Romans had a "day of the sun." Gentile Christians took over the name for their Lord's Day. This was facilitated by the fact that Christ was often referred to as the "Sun of righteousness" (from Mal. 4: 2). Justin Martyr, about

A. D. 150, speaks of the Christians worshipping on "a day called Sunday."

Sabbath is not used so much as formerly. It was favored by the English Puritans. Some object to it as having Jewish rather than Christian implications. This, however, can be obviated by making it "*Christian Sabbath*." The Friends (Quakers), in their reaction against all formalist terms, say, "First Day."

It is largely a matter of personal or ecclesiastical preference. Each of the names has pious and sentimental associations. And sometimes one name comes in better than another.

The Lesson Before Us

I. THE FOURTH COMMANDMENT Exod. 20:8-11

Verse 8 is assumed to be the commandment, what follows a short exposition of it. Deuteronomy has an even longer comment (Deut. 5:12-15). Moffatt renders the commandment, "Remember to hold the sabbath sacred"; Leek, "Remember to keep the sabbath as holy." The root meaning of "holy" "hallowed," vs. 11) is "to separate." The seventh day, the Sabbath, is to be separated from the other days, set apart.

The word **Sabbath** in Hebrew comes from a verb meaning "to desist," "to break off" (and not, as is sometimes stated from *shebba*, "seven"). It is, then, primarily, a day of rest, a breaking-off of the daily labors and a breaking away from the week-day concerns of life, for the refreshment and recuperation of body and mind. In this sense it is pre-Mosaic and has its counterparts in all civilizations and religions. "It is the divinely appointed break in the grind of life. The Sabbath is meant to change our routine, to break it to and give us a new angle of vision upon our lives. We do not get it by doing nothing. We get it by resting, and by bringing other lines of activity to play" (Cleland B. McAfee).

II. A DAY OF REST AND WORSHIP

We are considering the Sabbath in its worship aspect. Now the offering of our bodies (and certainly, our minds) to God is an offering, a kind of worship, acceptable to him (Rom. 12:1). But manifestly it must be bodies and minds that are strong, clean and vigorous. Each will demand periods of rest and recuperation.

There is always the example of God himself, set before us in the creation narrative. If that one day of rest in seven was well—not to say necessary—for the Creator, it is surely well for the creature.

Sabbath observance is worship in the sense that it is a consecration, an offering of time to God. All days we are with him, but this we make his exclusively. The wide recognition of this day through the ages has been a

wonderful acknowledgment and confession of God. The weakening of the hold of this day upon mankind or its discarding in our civilization would be a terrible denial of God.

Nothing becomes this day of God so well as his honoring in worship. Here the Christian tradition enters in. Christ's church took that Jewish day of rest and made it also a day of worship. He deserves our devotion at all times, but man is so thoughtless or careless in this respect that he needs to be reminded by a holy day, to be given a regular, set-time-apart for his vows to the Most High. This Christian Sabbath being the Lord's Day, it is through him and in his name that we worship God the Father.

As the Sabbath of the Old Dispensation stands for the creative work of God, in its completion, so this Christian Sabbath is a memorial of the new creation of Christ Jesus; his redemptive work. The resurrection was its seal; this day is a weekly Easter. Sunday must then be a joyous, not a gloomy day. We look upon the completed work of Christ and say of it that Genesis creation narrative formula, "It is good," "it is very good" (Gen. 1:21, 25, 31).

III. THE CHRISTIAN SABBATH

The day we observe is not the Sabbath of the Old Testament, but a combination of that Sabbath and the Lord's Day of the first Christians. The beginning church, being made up mostly of Jews, naturally continued to observe the Sabbath, but rather loosely, because of their freedom from the law—in Christ. At the same time it became the custom for them to meet for devotions on the first day of the week (Acts 20:7), the day of the resurrection (also of the ascension according to some traditions) and of the outpouring of the Spirit.

Hence "the Lord's Day"; which name we find in Revelation 1:10; but only here in the New Testament. By the end of the third century the Sabbath of Jesus' ideal and the Lord's Day of his earliest church had become blended into one. The first day of the week prevailed over the seventh, but took up into itself the best that was in the seventh. To the Church Fathers Sunday is a fulfilment of Sabbath.

IV. JESUS' ATTITUDE TOWARD THE SABBATH. Luke 13:10-17

The humane aspects of the Sabbath, in particular, must have appealed strongly to Jesus. As a hard-working carpenter he had known the satisfaction that the day's respite from toil brings. It will be noticed that he treats the fourth commandment differently from the others. The others he, Lord also of the Sabbath, pushes to their conclusive, rigid intentions; this he seasons with his memorable pronouncement, "The sabbath was made for man, and not man for the sabbath" (Mark 2:27).

The Pharisees held that even though man might suffer, the institution of the Sabbath must be preserved inviolate; and they had read all sorts of extraneous, unnecessary or ridiculous requirements into the simple commandment of the Decalogue. Jesus, on the contrary, declared that man's higher interests and needs must take precedence over the law of the Sabbath (Matt. 12:1-14; John 5:10-18; Luke 13:10ff.; 14:1-6).

V. PAUL'S VIEW OF THE SABBATH

Gal. 4:8-11; Col. 2:16

The apostle Paul contended that the disciples of Christ are not holden by the Mosaic laws (Gal. 4:9; Col. 2:16). A Christian may observe "days" or not, as his conscience dictates (Rom. 14:5). Yet he must be careful of his brother's scruples as to Sabbath observance (cf. Rom. 14:13). We can't imagine Paul's flaunting before his fellow Christians some practice (sport, social function) that he thought perfectly proper on the Sabbath, but which that brother looked upon as desecration.

Practical Questions for Class Discussion

- ¶ Do you say Sunday, Sabbath, or Lord's Day, and why?
- ¶ In discussing what is right or wrong to do on the Sabbath, how are we to be guided? Is it easy for you to apply Jesus' principles and teachings about the Sabbath?
- ¶ In regarding the Sabbath, to what extent are you influenced by (1) the divine authority of the fourth commandment; (2) by Jesus' teachings; (3) by (?)
- ¶ The Sabbath of American Protestantism is, as is well known, largely something that has come down to us from English Puritanism. Why does it seem to us to be more truly Christian, truer to Jesus' ideal, than the "Continental Sabbath," the Sabbath as other Christian peoples have observed it?
- ¶ When fellow Christians argue that if they attend church morning and evening it is all right for them to play golf or go to a ball game Sunday afternoons, how do you answer them?
- ¶ Should you say that "commercialized amusements" are a greater desecration of the Sabbath and are more harmful to the Sabbath as a Christian institution than other amusements? And why?
- ¶ I was brought up with very strict, Puritanic ideas of Sabbath observance. Our mother prepared the Sunday meals in so far as possible on Saturday. Stories that did not have a religious tone were taboo as Sunday reading. If your experience was similar, what is your reaction to it now as a grown-up person?

¶ Studying week-day school lessons on Sunday was regarded as a most flagrant violation of the fourth commandment. Christian parents today seem to approve, or at least countenance it. What do you think about it?

¶ A New York banker whose life was crowded with business and social obligations told me that giving his Sundays almost entirely to church attendance and religious activities afforded him ideal rest; while staying at home or going off into the country didn't get him away from his cares and affairs. Can you explain why this was so?

Notes and Comments

The *Didache*, or "Teaching of the Twelve Apostles" (A. D. 90-100) contains the first post-apostolic reference to Sunday, a distinctively Christian Sabbath. It says (14:1): "And on the Lord's Day of the Lord come together, and break bread, and give thanks, having before confessed your transgressions, that your sacrifice may be pure."

"The fourth commandment is nature's law as well as God's. No in-

dividual or nation habitually disregarding it has failed to fall upon disaster and grief. The longer I live the more highly do I estimate the Christian Sabbath, and the more grateful do I feel to those who impress its importance on the community."—*Daniel Webster*.

"The passage shows Jesus applying his principle of love to the highest of Jewish institutions—the Sabbath—and brings out his insistence that even this highest of institutions is to be regarded as means, not end, that it must serve men, that love is to dominate all means, that love is the supreme law."—*Henry Churchill King*.

"In the gospel dispensation the Sabbath is not a degradation, but an elevation of the week-days to a higher plane, looking to the consecration of all time and all work. It is not a legal, ceremonial bondage, but rather a precious gift of grace, a privilege, a holy rest in God in the midst of the unrest of the world, a day of spiritual refreshing in communion with God and in the fellowship of the saints—a foretaste and pledge of the never-ending Sabbath in heaven. 'There remaineth therefore a rest to the people of God'" (Heb. 4:9). —*Philip Schaff*.

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

OUR DAY OF REST

Jesus lifted the Sabbath from a day for the observance of elaborate and punctilious rules to a day for the application of an expansive principle. The Christian Sunday has sometimes suffered at the hands of its sincere defenders. Christendom has not succeeded, generally speaking, in forcing its own idea about keeping Sunday upon those who think differently about its observance. Jesus' principle (Matt. 12:8), needs interpretation. As for me, I do not want to interpret it for anyone else.

Collier's New Encyclopedia refers to "the first and ambiguous edict of Constantine on the subject." This is the edict:

Let all judges, inhabitants of the cities, and artificers, rest on the venerable Sunday (*dies solis*). But husbandmen may freely and at their pleasure apply to the business of agriculture.

Such was Constantine's interpretation. There are many "Blue Laws" on the statutes. Interpretations, given years ago by our legislators, are not taken seriously by many today. Maybe some of them should be revived, some of them are obviously archaic. The Bureau of National Literature, in *Messages and Papers of the Presidents*, has an interesting paragraph about early laws of the American Colonies:

The general court of New Haven, Conn., in April, 1644, ordered that the "judicial laws of God as they were delivered to Moses," should be binding on all offenders and a rule to all the courts of the jurisdiction "till they be branched out in particulars hereafter." New Haven's criminal code was developed along these lines. It is doubtful, however, if some of the rigid rules of conduct often quoted as Blue Laws were ever enforced. Some of them are as follows: "No one shall run on the Sabbath Day, or walk in his garden or elsewhere, except reverently to and from meeting." "No woman shall kiss her child on the Sabbath or fasting day." "No one shall read common prayer, keep Christmas or saints' days, make minced pies, dance, play cards, or play on any instrument of music except the drum, trumpet, and jewsharp." As early as 1649, a law of Massachusetts provided for the prohibition of labor, play or travel on the Lord's Day, beginning on Saturday evening. The "Duke's Laws" of New York also forbade the profanation of the day by travel or labor. The Pennsylvania laws of 1682 forbade labor. Those of South Carolina in 1684 forbade profanation of the Sabbath. Virginia in 1692 forbade travel or profanation. Remnants of these laws still survive in state legislation.

Although there are various conceptions of the significance of the Sabbath, "in the ultimate analysis Sabbath obser-

vation is based upon the innate need of man for a regular and definite period of rest to insure his best physical, mental and spiritual development. Experience and science, as well as the teaching of Jesus, confirm the law which God established when he made man what he is" (Kent). Some of the other conceptions center around rest for beasts of burden rather than for man, the example set forth in the Genesis account of creating a memorial of the deliverance from Egypt, sign of a covenant between Jehovah and his people. "Our Day of Rest," as the title for today's lesson strikes at the heart of the question.

The interpretation of "rest," as currently taken by many church members is repugnant to many others. The latter group conscientiously believe, and faithfully practice, that the "rest" of the day must be accompanied with holy exercises devoid of activities normally filling the week-days. The former group argues that "rest" means change. Thus, if a man works hard at a desk during the week, he may play baseball, golf, or tennis before or after going to a church service. Decisions of that sort may be based on rationalization; I do not know.

I do know that Sunday is not what it was years ago. The automobile has established new mores. Certainly we do not want the hypocritical observance of those Jews rebuked by Jesus, nor the Puritan observance based on almost complete passivity. We do want a Sunday that exudes the spirit of holiness and makes for the physical, mental and spiritual rehabilitation of the observer.

Again I say, I have no desire to prescribe conduct for others.

Perhaps the advice of the Persian poet may be appropriate for those who have a conviction that the Sabbath should be a holy rest day, and yet cherish a longing for a "good time" in connection therewith. The poet's advice was "to fold up the carpet of my desires, and not to prowl round and round my inclination."

Is not this a fair conclusion? "The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath" (Mark 2:27, 28). How can I apply that principle in these busy, variegated days? Only a spirit of reverence and obedience. Beyond that, it is "up to you!"

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

OUR DAY OF REST

"Remember to hold the sabbath sacred. Six days you may labor and all your business but the seventh is the sabbath in honor of the Eternal, your God" (Moffatt). How far from much of our modern Sunday life seems the ancient law! For many of us cannot escape the sound of hilarious picnics, parties or ball games, either in reality, our neighborhood or over our neighborhood radio. Sports and money-g-

ting appear to be the modern Sabbath observance.

However let us remind ourselves that this law came to a time and people very familiar with just such things. Jesus freed the law regarding Sabbath observance from the accumulations that Hebrew scribes had encrusted it with, but he declared again that it was to be a holy day set apart for the good of man.

We have been thinking for three lessons about the holiness of God and our duty toward him. This fourth commandment turns our thoughts again to God and the example he set for men to follow by resting after his great work of creation. It also prepares us for the second part of the table of the Decalogue by telling us that we should have a regard for the comfort and rest of others. This commandment is the link which binds our love and regard for God and for our neighbor. It is an important link and should be so regarded. It is easy to want rest for ourselves. Do we seek to get it for others? A Sunday school teacher was impressing on her children that so far as possible food purchases should be made the day before so as not to be obliged to buy on Sunday. (She had learned that some families to which her class belonged were in the habit of buying food on Sunday.) One little girl took it all in. Not long afterward she approached the superintendent of that school and asked, "Is ice cream food?" The superintendent inquired further the reason for the child's question and learned the teaching given about buying food on Sunday. The little girl further explained, "And that day when I went home after church I saw my teacher eating ice cream in a drug-store!"

Because we are imperfect humans, we

depend on helps to maintain our religious life, just the same as we depend on such helps to keep up the spirit of patriotism. How long do you think we would keep fervidly patriotic without ever seeing the flag of our country, or without ever celebrating Fourth of July, Armistice Day, Washington's Birthday, Memorial or Thanksgiving Day? Possibly we olders might because of our memories, but certainly we would not pass on that sentiment. Just so we need special days set apart for the observance of the rites and ceremonies of our religion. God planned that we should have that day once every week. Only our selfish money-grabbing spirit has changed that plan.

Again it is patriotic to desire to keep the Sabbath, or the Christian Sunday, intact. No less a person than Justice McClean of the Federal Court has said: "Where there is no Christian Sabbath, there can be no Christian morality; without this, free institutions cannot long be sustained." Certainly in these days when work is so scarce, we cannot longer use that time-worn claim that the working man needs Sunday for recreational purposes. Stable economic conditions can only exist among a dependable people. Dependable people do not use a holy day for improper purposes. Let us repeat the Sinai call to make one day in seven a different day.

The Lesson Illustrated

THE SABBATH THE SOUL'S BREATHING-TIME

Sadhu Sundar Singh, an Oriental Christian, was speaking in St. Bride's Church, London. He used this novel and interesting illustration. He said that sometimes when he had been sitting

beside a river he had seen fish come to the surface as if to breathe, and that he had been told that they could not live near the bottom of the river without coming up now and again to breathe. So he said it was in the world where we were working hard and with many affairs. It was necessary for the soul to breathe. It must come up into a spiritual atmosphere of prayer and communion with God or it would die in the depths.

A SEA WALL

The people of Holland used to call the Sabbath Day, "God's Dike." The land of Holland is low-lying and they knew what their great sea walls had done to keep the ocean from swallowing up their homes, and their children, and their cattle; and in the same way they say that the ocean of lawlessness and worldliness would swallow them up, were it not for the great Sabbath wall that protected them. One time a man, who had no use for the church or religion, said that as long as the Christian Sabbath remains, the Christian religion could not be destroyed.—S. D. Chambers.

SPENDING SUNDAY

I wonder how the people of America will spend this afternoon. How am I going to use the hours of today when I am not in church school and church? Will my employment be re-creation: a hobby, a walk in the country, music, writing letters, visiting shut-ins? Or will it be "wreck-creation": an aimless speeding with the family car, a tiresome trip to an amusement park, a jaunt to a road-house, several hours with the comics or some tabloid magazine, or maybe an afternoon with my favorite movie star?—Charles D. Spotts.

Lesson 5. October 30

THE PERSONAL LIBERTY PROBLEM

Ecc. 2: 1-3, 10, 11; Rom. 6: 17-23; 14: 21

[This lesson written by Mary M. Chalmers, Wayne, Pennsylvania]

Devotional Reading for the Opening Service: 1 Corinthians 6: 9-11

KEY VERSE: What then? shall we sin, because we are not under the law, but under grace? God forbid!—Rom. 6: 15

Ecclesiastes 2: 1-3, 10, 11

1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.

2 I said of laughter, It is mad: and of mirth, What doeth it?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

Romans 6: 17-23; 14: 21

6: 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your

members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

14: 21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

A Bible Message for Every Day

Monday. The Vanity of Possessions. Eccl. 2:1-11. Personal history repeats itself! For thousands of years men sought to find in the gratification of the senses peace for their souls—only to turn from their search sick of soul and discouraged of heart.

Tuesday. Freedom from Sin. Rom. 6:17-23. The diseased body and weakened will are helpless in the grip of a thirst for liquor. Thank God that Jesus Christ can deliver such an one!

Wednesday. Social Responsibility. Rom. 14:13-21. Here is the Christian rule of action in a nutshell: You prove your love for your brother by refraining from actions that might harm him.

Thursday. Christian Liberty. 1 Cor. 10:23-33. Why should my liberty be limited by another's conscience? If I choose to drink, who are you to say I should not? Paul answers: "Give no occasion of stumbling."

Friday. Liberty Not License. Gal. 5:13-26. By obeying the law of the Spirit, which is love, we free ourselves from any desire to transgress the laws designed to restrain evil-doers.

Saturday. Love to God and Man. Rom. 13:8-14. True love cannot harm anyone; therefore it fulfils and transcends all the commandments.

Sunday. A Living Sacrifice. Rom. 12:1-9. Think it over, and you will realize that to be the person God meant you to be you will need to dedicate to his service your whole self, body, mind and spirit.

At the Threshold of the Lesson

What is liberty? "I would take liberty from any hand as a hungry man would snatch a piece of bread." Conrad puts these words in the mouth of a Russian revolutionist. Before we can discuss liberty, or rights, we need to do a little defining. In terms of the democratic ideal we may say that we restrict liberty only in the name and for the sake of fraternity. This is an intelligible apologetic and one that historically is highly respectable. It is on the whole the religious justification for limited liberty. "Wherefore, if meat make my brother to offend I will eat no flesh while the world standeth" (1 Cor. 8:13).

"Christianity and Social Change" quotes Doctor Clinchy as saying that "from the tribal policy of live and annihilate, from the political principle of live and let live, we must advance to the Christian principle of live and help live."

The Lesson Before Us

I. LIFE, LIBERTY AND THE PURSUIT OF HAPPINESS

The right to food, clothing and shelter sufficient to keep life going; liberty to think as I please; freedom to move about and choose my manner of

living; the right to seek for personal satisfaction; the right to be happy—these are personal rights greatly prized by all men.

To secure and preserve these individual liberties the Constitution was framed and the Republic was founded. In other words, the very men who so ardently believed in personal rights were the men who sought to insure those rights through the curtailment of personal liberty.

Personal rights in a vacuum. If a man could achieve the impossible and consider himself without reference to his influence or his dependence upon any other human being, his desire to achieve the maximum of life, liberty and happiness would impose upon him certain restrictions. "Given a life, it is mine to choose what I will do with it," so argue some. "It is my personal right to ignore natural laws, to be a glutton or an inebriate, if I choose."

Others, with this same basic philosophy ("My life is my own, and it is my purpose to get all I can out of it for myself") have a vision, nevertheless, of life on a plane above the brute, and therefore subject themselves to a self-regimentation:

"I have to live with myself, and so I want to be fit for myself to know."

The man who conceives of himself as made in the image of God, though he live on a desert island, by that conception has dedicated himself to make the most of his physical, mental and moral powers, and has denied to himself the personal right to self-indulgence.

Every person should have the initial right to choose the ideal he will serve; but by his very choosing he sets in motion natural and spiritual laws which circumscribe his freedom.

II. SOCIAL NECESSITY FREQUENTLY RESTRICTS PERSONAL LIBERTY

Freedom to worship according to the dictates of one's conscience, free speech, the right of the governed to a voice in their government, these personal rights are so precious that any threat to them is viewed with alarm. We must recognize, however, that if our idea of worship required human sacrifice upon the altar, our personal right to worship as we wished would be denied us. If free speech meant the use of obscene language over the radio, that liberty would be lost to us.

The liberty of one person is inevitably limited by the necessity to protect the liberty of other persons. No sane person denies that a certain amount of restriction of individual freedom is necessary. For the sake of our own comfort and safety we accept without a murmur many such restrictions. This is not to say that we never resent any given restriction.

The whole life of society is bound up in the struggle to determine when

personal rights infringe upon social rights, and how much the individual must give way to the many. In some remote antiquity the issue may have been between personal liberty and any regulation whatsoever, today the question is how far may regimentation go before it threatens to destroy personal rights altogether.

The argument for the kind of regimentation practised in the totalitarian state must be that there are no individual rights. People are not persons. They are only units in a whole which is the state. Just as the individual restricts his own freedom by the choices he makes, so the units making up the state accept restraint of their freedom for the ideal the state represents to them.

III. SOCIAL RESPONSIBILITY IS A RESTRAINING FORCE

The nineteenth century is pointed out as marked by the growth of great business enterprises under the impetus of individual enterprise. It is worth while to note that it was also the period when great philanthropies were begun. In the last half of that century there were many evidences of a growing sense of social responsibility. In principle every Christian recognizes that he is responsible for the conditions under which men must live and work. He accepts the fact that such responsibility restricts his own freedom of action. The question is, in what areas does this restriction apply and how far shall it go? "There are two freedoms, the false where a man is free to do as he likes, and the true where he is free to do as he ought" (Charles Kingsley).

IV. PERSONAL RIGHTS AND PERSONAL HABITS

If I live on a desert island, so that I can in no way influence for better or for worse another, there is no end to my personal right to eat and drink as I choose—save that if I would be free to live at my best I cannot afford to abuse my body. If I know, for instance, that sugar will not injure my health, my personal right to an unlimited amount of candy cannot be disputed. If I can know that I will never become a liquor addict, then I need not refuse myself the right to drink.

The trouble with this desert island proposition is, in the first place, that we none of us live thus isolated; and secondly, that there seems to be no way of knowing except by experimenting whether we belong to a group that knows how much to drink and when to stop, and knowing are at all times able to control their appetite—or whether we belong to that other group who assumes that their appetites are under their control, until it is too late to correct their mistake. The personal right to drink ended for these latter before it even began.

In the face of this uncertainty, where do personal rights begin and end for the person who has dedicated his life to the highest he can achieve? Has he a right to experiment?

V. THAT TROUBLESOME BROTHER

Assuming one's own strength of character and one's own physical heritage to be such that one is able to enjoy the conviviality of moderate drinking without risk of any personal detriment, what is one to do about that other person whose resistance to what is poison for him may be weakened by the example? If he is foolish enough to drink when he knows he should not, is it any affair of mine? Will the fact that I refrain from drinking be any help to him, or shall I be denying myself out of an arrogant assumption that I have influence where I have none?

I knew a mother who frequently reminded her children, when they complained that some right of theirs had been invaded, "You have a right to be cross, but it is your privilege to be cheerful." Might it not be said that the personal right to drink ends where the personal privilege to abstain for the sake of helping some one to refrain begins? That the right to drink ends where the privilege begins to make the highways safer through abstinence?

Cain raised the question, "Am I my brother's keeper?" Paul gave the answer that every Christian feels impelled to make his own, namely he counts not right but privilege when it is a question of saving a brother.

Practical Questions for Class Discussion

¶ We understand that Pastor Noemuel remains under arrest because he has refused to promise to refrain from criticism of the Nazi State if allowed to return to his pulpit. This is a refusal to limit the personal right to speak as conscience dictates. Where does this personal right end?

¶ The State of Pennsylvania dispenses intoxicating drinks through State liquor stores. In an attempt to reduce the awful sacrifice of human life caused by drunken driving, this state has placed highway signs reading, "If you drink, don't drive." Is this a feasible curtailment of personal rights? Can you take people away from drink, or must you take drink away from people?

¶ A group of American tourists were dining in a little café in southern France. One of their number ordered a bottle of native wine, remarking as he did so, "Next month, back to the States, no more of this!" A companion replied, "Why do you say that?" Are there any reasons inherent in the climate, customs or temperament of our people that

would make the first speaker's remark sound reasonable?

¶ A mother was giving an evening party for her two daughters—high school girls. At the last moment the girls discovered that the cocktails their mother had provided contained unfermented fruit juices only. They said so much about their right to do "as everybody else" they knew did, that their mother yielded and added champagne to the drink. What would you have done?

¶ In pre-Prohibition days it used to be said that the practice of treating was one of the major causes of drunkenness in the United States. Whether this is true or not, it is certain that drinking is primarily a social problem. Those who condemn it should set themselves to provide social, informal, friendly contacts and occasions that will make the introduction of liquor unnecessary. Can this be done? Or do you believe there is no real substitute for wines and liquors in their convivial aspects?

¶ Few will dispute the necessity to curtail personal freedom by the prohibition of the sale of narcotics. How does the case for liquors differ from the case for narcotic drugs?

Notes and Comments

The one kind of love that is redemptive is the love that makes the strong man accept the weakness of the weak man, accept the guilt of the guilty, that makes the healthy man take upon himself the sickness of the sick. Where love is not strong enough to fuse life with life so that the sense of mine and thine is destroyed, so that all the inadequacies and sins of other people become the portion of the man who loves, love cannot become redemptive.—*Reinhold Niebuhr*, in "Education Adequate for Modern Times."

Send to The American Baptist Publication Society for the following recent leaflets on the liquor problem:

"Intoxicating Liquors in the United States in 1937"; "The Farmer Loses"; "Why Abstain?"; "A Secret Signature for Society's Sake"; "Drinking and Driving"; "Children and the Alcohol Problem."

"Give us conquest, O God, this day
Over all sins of the flesh;
That thou mayest find freest expression
of thy divine being
In these thy marred and crumbling
habitations,
Which shall become the chosen palaces
of thine indwelling."

—J. S. Hoyland.

Teachers' Helps

In the Men's Class

Sidney Waterbury Powell, Elgin, Illinois

Probably there have never before been so many tyrannies in the world as there are at present. Not the least of these is the iron rule of liquor. Who of us can escape its influence?

If you had asked anywhere amid the vast government projects at Boulder Dam for "the Reverend Thomas Stevens," you would have received the reply, "Never heard of him." But had you gone with the said Reverend Thomas Stevens over the government area, every man you passed would have lifted his head and shouted, "Hello, Parson Tom!" or, "Hi, there, Parson Tom!" To everyone there he was Parson Tom, and not Thomas and not Reverend.

Now I do not recommend it as universal church usage, but I submit that when a clergyman is called by his front name it indicates comradeship and popularity—at least among such men as those who work on a government project.

It was Christmas eve, the Christmas candles had burned low, the picturesque little stucco chapel had reverberated the strains of "O Little Town of Bethlehem" and "Hark, the Herald Angels Sing." Now there was a holy stillness.

The night seemed to be taking on something of the quietness of the little town of Bethlehem, as Parson Tom turned out the twinkling lights of the Christmas tree, and started from the chapel, a great basket on his arm.

The refreshments at the Christmas party had been so abundant that Parson Tom, ever thoughtful of the humblest of his people, had remembered an old lady whose Christmas held little promise. Hastily gathering together what was left of the goodies, he had slipped them into a basket for delivery early Christmas morning, for surely the old lady would be in bed at this hour.

Parson Tom paused a moment in the cool of the outer air. He had come to Boulder Dam as the appointee of the Home Missions Council. He had just completed a successful fight to keep liquor and the tavern out of the government reservation. There was joy for him in that victory. Of course, he reflected, this does not mean that we can control the saloon in the private lands that surround the area. Well, at any rate, he had done his best; fought a good fight. He drew a long, deep breath of the clean air and strode out into the frosty night.

Suddenly there was the flash of headlights, a wild car, a drunken driver at the wheel. It passed. The broken body

of Parson Tom lay, a mangled corpse, on the hard road. From a near-by dwelling came "O Little Town of Bethlehem."

I do not know whether the drunken driver attended the funeral of Parson Tom—probably not. I wish, though, I might have taken him into that little chapel, and told him of Parson Tom's work, as fine a piece of work as was ever done by a home missionary, of the value to the people and the community. I could have told him that Parson Tom stood for a great warfare, on one side the innocent who thus fall into premature graves every year, many of them children, many of them useful citizens in mid-career—in this "land of the free"—on the other side careless drivers, sixty percent of them guilty of murder, because they have been drinking.

It is as dangerous to be a pedestrian in America today as to be a soldier in a no-man's-land in time of war. The opposition to war has grown to a crusade. When a warring nation kills a few of our citizens, the government says, These people were under the protection of our American flag, to kill them is factually an act of war. It would seem that the killing and maiming of our citizens by the thousands on the roads and streets should start a holy war upon the chief offender, which is liquor. Was not Parson Tom under the protection of the American flag?

"We the people" are responsible. Two and a half million dollars of our taxes have been used to establish a government liquor factory in the Virgin Islands. The promise is made that two thousand cases of liquor may be expected each week in the States—to make more drunken drivers and more highway murders. This is "carrying things too far," one would think.

The modern world takes great pride in the new and improved methods through which medicine and surgery are saving lives and healing bodies. Last year brought us sulfanilamide, to save the lives of those who were doomed to die of blood infection; insulin is being used successfully here at our Illinois State Hospital to cure dementia præcox, and in protamin zinc insulin diabetics see new hope of prolonged life. So the successful fight is being waged by science. Yet the American Academy of Orthopedic Surgeons, meeting in Los Angeles, is told that the automobile is making cripples faster than the surgeons can cure them. Doctor Edward L. Compere told the meeting that crippling due to nutritional, infectious, or congenital defects is yielding to the skill of surgeons, but that crippling from accidents is increasing enormously year after year. In 1936, 500,000 persons sustained bone fractures, one-third of them being permanently crippled, and sixty percent of these accidents were due to drunken driving. Liquor is fast making us a nation of cripples.

I write my bill of complaint not as a theorist, but as one who has suffered personal loss in more ways than one at the hands of the defendant. I suffered from the tyranny of liquor in boyhood, and so may be called prejudiced. Who would not be, whose boyhood home was broken up, and practically everything that a child has a right to taken away by liquor? I am just now learning how to play, and enjoy life—after forty! I had little chance to play in the early years—liquor took that chance from me.

When little more than a boy I went to work in New York City. I was solicited by almost every man from whom I bought goods to drink with him in a saloon. It is true that when I put up firm resistance they uniformly said, "Well, I respect you for it." That did not prevent their coaxing just as hard the next time. I know that today it is worse; not only the boys, but the girls are being dragged, not into the old, despised saloon, but into the socially respected drinking-place and in the so-called "best homes." If some people want to be free to drink, why can't we be free to not drink? Because of the tyranny of the tavern.

My son, having fought liquor as president of his fraternity in college, is starting his business career. Liquor increases government revenues, but just the same it has laid a paralyzing hand upon business. John's business is allied with the building trade. Almost no houses of the better class are being built. One reason is that money for the financing of the erection of such houses has been diverted into the liquor business. Yet the building business has not suffered under this tyranny more than other lines. During 1937, liquor cost the American people more than \$3,750,000,000. The total liquor bill from the repeal period to date is far beyond twelve billion dollars.

Retail liquor sellers now number approximately 437,500. In addition, official reports show that the bootlegger thrives. Every known form of advertising is being used by the liquor trade. The press, radio, movies, highway signs and every public space demand the attention of potential buyers.

We have suffered under many tyrannies since 1776; for example, the slave trade. But the rule of liquor is infinitely worse. It is imposed upon us and enslaves us in every direct and indirect way. We are overwhelmed by the promoters of this diabolical trade. How can we escape it?

On a recent trip through the South, I was appalled at the way liquor is made a menace and a nuisance on the railroads. It was the first time I ever felt as though I was being shipped on a cattle-train. The trip was trying enough to the respectable men in the car, but to the woman it was a positive horror. They were annoyed and embarrassed. One man of advanced years was so in-

toxicated that he fell and cut his face so that blood ran all over the car. The railroads have it hard enough, but I am convinced that respectable people will turn from them to the busses—which at least have signs to the effect that liquor cannot be used on them—unless something is done to control the use of liquor on the trains. If it were a matter only of inconvenience or repugnance—but think of lives liquidated by liquor and the property destroyed!

We are being deprived of "life, liberty and the pursuit of happiness," guaranteed us as American citizens, by an old Tyrant, once throttled but now clothed with new strength. The tavern means death to ideals and morality, and physical death to many, many thousands. The church seems a small David in the presence of this unabashed Goliath, but let the Tyrant remember the story of the Israelitish youth and the giant of Gath!

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

PERSONAL RIGHTS AND WHERE THEY END

Recently a woman in my Bible class said, "When we were young we believed what our parents told us. When my boys were younger they accepted what their father and I said. Now (they are in their teens) our boys say, 'we will find out for ourselves if this is true.'" Experimentation; trying things out. This is the spirit of the times. Probably a hangover from the scientific emphasis in recent education.

I wish every such person could be persuaded to read the first two chapters of Ecclesiastes. (One of the modern versions preferred.) Weary with trying to solve the problems of the world, Solomon said, "What's the use, I might as well have a good time instead!" So he did some experimenting on his own. He tried fun first. How many "tired business men" say they want something to laugh at. They like to see someone make a fool of himself (in the movies or on the stage). Then he tried moderate drinking. Plenty of men, and I'm sorry to say, women, do that. Then he went in for great country estates (is the popularity of garden clubs a legal descendant of this spirit?). Then he bought and bred slaves, like men breed blooded stock. He tried gentleman farming, dude ranching. He amassed silver and gold, gilt-edge bonds and preferred stocks (before the depression). He had private musical recitals of men and women choruses. Surrounded himself with pretty women in his harem. Went to the limit, he says himself, in anything his fancy dictated. He says he got a certain satisfaction out of the work involved but after it was all done he had an overpowering sense of the futility of it all. I wish every restless, dissatisfied seeker after something to satisfy that inner urge would read the twenty-fourth

and twenty-fifth verses of the second chapter of Ecclesiastes. "There is nothing better for a man than to eat and drink and enjoy himself as he does his work. And this, I find, is what God wants; for who can eat and who can enjoy himself, apart from God?" (Moffatt.)

Whose slave are you? The group to which Paul was writing in Rome included many who had exchanged their allegiance to sin for loyalty to righteousness (Rom. 6: 17, 18). It is sad but true that many church members today are exchanging the other way around. They are becoming slaves to cigarettes, cocktails and concubinage, and other lesser and greater evils.

What do you get out of it? (Rom. 8: 21.) A fair question. Paul says, "Death. A sinful life kills many things besides the physical body. It destroys happy homes, it murders love and self-respect and ambition to excel. On the other hand, the same writer says that a good life produces for its harvest, holiness and in the end, life eternal. You get what you plant, whether you like it or not. Or to put it another way, sin pays wages, God gives gifts."

Does my influence count? (Rom. 14: 1.) Just where does my privilege to do as I please, end? Paul believes a Christian should consider the effect of his actions on other people especially those who are not as well established as himself. What a wonderful uplift to the cause of right living it would be if on this international temperance Sunday, members of Bible classes would resolve to test their thoughts and actions by the standards upheld in this lesson! A good life has a sphere of influence not bounded by the neighborhood, and the woman who is able to impart high ideals to children does a great service for God and the world.

The Lesson Illustrated

THE WRONG TRAIN, THAT DOESN'T STOP
One night I ran to catch a train and just managed to swing up on the back platform of the last car as it was pulling out. Feeling lucky that I had just caught it, I settled down. After about twenty minutes I looked out of the window to see where I was, and found the train was running right by the station which I wished to get off. So I hurriedly found the conductor and told him I wanted to get off. He looked at me in surprise and said: "Why, what do you think you are on, anyhow? You can't get the right train. The local was on the next track. This is the through express and doesn't stop until it gets to Jefferson City, one hundred and fifty miles from here." So I went on to Jefferson City and stayed all night.

A great many men have waked up to find themselves in something of the same predicament. I was in that night. They have started in with some habit without

thinking very much about it, supposing they could stop whenever they wanted to, and then have discovered that they were on a "through" train, a force that was carrying them farther than they ever meant to go.—*H. E. Luccock.*

A RELIGIOUS EDUCATION CLINIC

(Concluded from page 301)

"tug of war with old man Slump," so much the better. But even plain figures on a blackboard or a report board are much better than a read report.

CASE 23. Women's Bible class, attendance about thirty per Sunday. Teacher finds difficulty in developing discussion.

PROBLEM. To get members to discuss lesson.

SOLUTION. Possibly these suggestions will help:

1. List proposed discussion questions on blackboard a week in advance . . . or on typewritten sheets.
2. Assign definite questions to one or two of your more dependable women . . . in advance.
3. Ask the opinions of various women regarding certain points you are emphasizing.
4. Be sure that your questions are based on the interests of your members. Don't expect much spontaneous discussion of a topic such as "The infallibility of the Scriptures." That won't strike fire. However, ask the women if they believe in whipping a child. That will bring out the opinions. When one quotes with finality, "Spare the rod and spoil the child," ask how about, "Provoke not your children to anger." Which is right? Must "spare the rod" be applied literally? What about modern psychological laws? Or ask whether women should obey their husbands, or go into churches with uncovered heads, or keep silent in churches. They will discuss those topics and before they realize it they will have discussed infallibility, inspiration, etc. . . but from the standpoint of their interests instead of abstract theology.

QUESTION. "Our trouble is just the opposite, in a sense. What can we do about the member who uses the entire class period for argument or to express personal opinions on controversial subjects which often have no connection with the lesson?"

ANSWER. The fact that the long-winded hobby rider usually gets off the subject is one of the teacher's best opportunities to hold him down. Explain that questions and discussion are welcome, but because of the shortness of the class period all comments must be about the subject and its application to life. If necessary, put that plan before the class for a vote. Then when Mr. Hobby Rider starts on a vocal rampage just remind him pleasantly that "we'd love to hear your points, but we just have to stay with our subject." It may be desirable to set a time limit of one minute per member, and in extreme cases, only one speech to a member, unless there is a quiet period. Be careful, though, not to rule out apparently irrelevant questions that may deal with a vital life situation of a member.

CASE 24. School has no summer session. Leaders have difficult time planning effective promotion services between middle of September and first of October.

PROBLEM. How to give meaning to annual promotions under the circumstances.

SOLUTION. Why not follow the plan used by the Elmhurst Baptist Church School (Elmhurst, N. Y.) . . . hold the annual promotion services in June. This school has found a number of advantages in the plan. In the minds of the pupils, June is the natural culmination of school work, so the church school finds it desirable to climax its work at the same time. Furthermore, interest is at its height during the spring months. Attendance is good, so it is possible to build a program with the least amount of effort. With promotion over in June, it is possible to concentrate fall effort on Homecoming Day . . . and the beginning of a new year's work.

A Worship Service Program

Prepared by FREDERICK W. TOMLINSON
Director of Christian Education for Pennsylvania

Theme: Choose ye this day whom ye will serve.—Joshua 24:15

ORGAN OR PIANO PRELUDE. Everybody listening.

SUPERINTENDENT. "O magnify the Lord with me,
And let us exalt his name together."

SCHOOL. "I will extol thee, my God, O King;
And I will bless thy name forever and ever.
Every day will I bless thee;
And I will praise thy name forever and ever.
Great is the Lord, and greatly to be praised;
And his greatness is unsearchable."

HYMN OF PRAISE. (Suggested.) "Come, We that Love the Lord"; "This Is My Father's World";
"Master, No Offering Costly and Sweet."

THE LORD'S PRAYER, in unison, while standing.

SCRIPTURE READING, responsively by men and boys together, and women and girls together.
Lesson for the day or Psalm 1, 24, 27; 37: 11; or 84.

RECITATION. A different young man or woman reciting a verse each Sunday from "The Crisis," by
Lowell. Memorize verses 1, 5, 8, 11-18.

PRAYER.

CLASS PERIOD.

CLOSING FELLOWSHIP.

MUSIC FOR REASSEMBLING, hymns like "Onward, Christian Soldiers"; "Lead On, O King
Eternal."

REPORTS.

OFFERING, presented with prayer of consecration.

HYMN, in keeping with subject of the lesson; like "I Would Be True," or "Living for Jesus."

REPEAT IN UNISON (Robert Freeman's):

"White Captain of my soul, lead on!
I follow thee, come dark or dawn.
Only vouchsafe three things, I crave:
Where terror stalks, help me to be brave;
Where righteous ones can scarce endure
The siren's call, help me be pure;
Where vows grow dim and men dare do
What once they scorned, help me be true."

PRAYER: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight,
O Lord, my Strength and my Redeemer."



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